

THE FAITHFVLL SHEPHEARD

amended and enlarged:

WITH

The Shepherds practise in Preaching
annexed thereunto:

OR

His maner of feeding his flocke.

Published by RICHARD BARNERD *Preacher of Gods*
Word at Worsop in Nottinghamshire.

Much in a little : See the Contents.

2. TIMOTH. 2. 15.

Studie to shew thy selfe approved of God, a workman that needeth
not to be ashamed, diuinding the Word of truth aright.



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• TO

TO THE RIGHT REVEREND FATHER

JAMES by the providence of God Lord Bishop
of BATHE and WELLS, R. B. witheth
*heartily all true happinesse and
felicitie for ever.*



It is the saying of him (right reuerend Father) whom God did mooue your Lordship once to honour with this selected text, *Moses my seruant is dead*, to your great praise. *Gravis est & arduus, si quis alius ex omni Theologia, locus is, qui est de formandis concionibus*: by which (being vttered of a man of that learning and experience) I might be somewhat afraid to attempt the publishing of this Treatise, vpon such a subject, but that I know it is acceptable to God (if wee haue no greater gift to offer) to cast a mite into the Lords Treasurie: and I haue had also the approbation of some, for my encouragement, both in the Vniuersitie and Countrey. A mite in a great Treasurie is small in shew for encreasement thereunto; neuerthelesse it is somewhat, though but a mite. What I haue performed in this labour for matter and method, it

THE EPISTLE DEDICATORIE.

may by reading of it appeare; my labour hath not been little, my intendment good: Whatsoever it is (reuerend Father) I presume to offer it vnto you, as a poore Present, to testifie my humble and hearty thankfulnesse for your manifold kindneses and liberall fauours vnto me. Long agoe I did offer it to your view, but in a naked shape, and in the first conception, which afterwards I better proportioned & published: and now haue thus clothed it as it is, and sent it out againe this second time. If my pouertie could haue afforded a better testimonie, as I heartily wish, it should most gladly haue gone forth, as worthily deserued, vnder the honor of your name. Accept (my very good Lord) this labor once againe, as reuised, and somewhat enlarged: and so looke vpon it, as you haue been and are wont, louingly to accept of me: so shall you encourage me still to further endeouours, and binde me the more in all dutifull respect to acknowledge your professed and approued loue and good will constant towards mee; and to powre out my prayers to God continually for your preservation and encrease in all spirituall graces for euer.

Your Lordships bounden in Christ Iesus euer,
 RICHARD BARNEAD.

TO HIS BRETHREN

of the Ministerie, and the
beloued Readers, Grace
and peace.



He Preaching of Gods Word, (brethren in the Lord and beloued) being an open unfolding thereof by a publike Minister to the peoples capacitie according to the analogie of faith, with words of exhortation applied to the conscience,

What preaching is.

both to informe and reforme, and where they be well, to confirme; as it is most necessarie, (so is it indeed a very hard worke to be performed, though to the unskilfull it seeme easie: and thereupon, not a few vnadvisedly take it in hand, speaking without iudgement rashly, without order preposterously, tatching matter together without dependencie, little to the peoples edification, and lesse to the honour of this holy Ordinance, which by these is made odious with many, and held rather a talke of the tongue from a disordered affection, without knowledge, than a godly instruction rightly disposed by settled iudgements. It may be they are zealous, and of a good affection attempt this work; but withall, they must be discreet, hauing abilitie in wisdom aptly to teach. Discreet understanding must goe with zeale, and grauitie with sinceritie: affection is headie without wisdom: this moderates, as the other pricks forward: they must be linked inseparably. Knowledge alone deliuereth remissly, and zeale alone, not respectiuely: knowledge without zeale

To teach soundly and orderly with seruencie of the Spirit, is not easily performed.

Zeale must not be without knowledge, nor this without zeale.

B

permitteth

To the Reader.

Ministers must
be wise, graue
and sincere:
not wittie in
conceits, nor
vainglorious in con-
fession.

permitteth of more than is meet, by distinction: and
zeale not according to knowledge breedeth but dissen-
sion. It is requisit therfore the Ministers be neither
(whom pride may puffe up, not yet hauing in a sanctified
course, learned to moderate the lusts of youth) nor
immature, as yet not apt to teach, and unfit to be Ouerseers in
a Congregation: for wee must know what to teach for
the matter, and how for the maner; and so to diuide the
Word aright to the hearers, which is required in all that
preach vnto the people.

The Authors
reasons for
this method
in preaching.

And therefore to further both these, vpon these
considerations duly weighed, I was encouraged to pro-
ceed and to undergoe the maleuolous censure of this en-
uious age. First, for that I see many do obserue this or-
der in part, though not so exactly as were to be wished,
and as it is here by precepts briefly and plainly set downe,
whose good approbation I hope to finde as maintenance
against the rest. Secondly, for that I haue found by
mine owne experience in teaching, both the easinesse
thereof to be attained soone vnto, as also that it is a very
sound and a profitable way, as I haue indged hearing o-
ther, and theyme, neither disliked of any that I haue
heard of, who list to speake faithfully and with profit.
Thirdly, for that I hauing vpon an occasion studied the
11. of the first of the Corinthians, from the 23. verse
to the end, I finde plainly this method set downe by the
Apostle, and so hath it a Diuine and Apostolicall appro-
bation; for supposing the 23. 24. 25. verses to be as his
text out of Matth. 26. 26. 27. 28. the 26. containeth
the scope, the 27. is a doctrine, the 28. an vse, the 29. a
reason to enforce it, the 30. and 31. the application of
that which went before, to the present state of the Co-
rinthians;

To the Reader.

rinthians; the 32. a preuention of an obiection which must follow application, as I haue declared in this Treatise; the 33. and 34. a louing exhortation for the conclusion, with a briefer repetition of somewhat before reprehended, with a prescribed remedie for the same. This place gaue me the first and chiefest occasion to write this Treatise of preaching and method therein. Fourthly and lastly, for that I hauing laboured for all such both olde and new which haue written of this matter, to further me, I perswaded my selfe that this my labour would not be vnacceptable to my brethren, as it hath been to me a painfull worke, wherein I haue endeuoured to set downe much matter in very few words, and to illustrate the manifold precepts by euident examples briefly.

If in all this I attaine to my desire in any measure, I content my selfe: my will was to perfect, shogh through disabilitie I leaue the worke imperfect. Nothing can be so well done. but a want may be espied by some, or at least supposed to be seene in the cunningest denice of man; and all know, it is easier to finde a fault, than either to begin well a cunning worke, or rightly to finish an imperfect labour, or to amend perfectly what is amisse. I looke for Carpers and such as would finde euen nodum in scirpo by an enuious eye in my labours. But if some, those that be my friends, doe profit, I blesse God, though other doe not benefit: *¶* for as amici omnia amice interpretantur, & in meliorem partem dubia accipiunt; so inimici & inuidi male omnia, & peiorem in partem vel optima torquere student. I presume not to make a rule to any, nor to tie all to one method; but as men shall finde which is the best, that let them in iudgement ap-

The Authors labour is to good purpose, howsoever men take it, or not benefit by it.

To the Reader.

prone without partiall affection. I desire that mens persons may not at any time be preiudiciall to their labours. Wise men in such cases doe weigh in iudgement the substance, and are not with partiall affection misled by circumstance. So reade and indge, as if you that reade were your selues the Authours. In a word, Doe as you would be done vnto.

Farewell.





THE FAITHFULL SHEPHEARD:

Or

THE SHEPHERDS Faithfulnesse.

CHAP. I.

*Of the necessitie and excellencie of the Ministerie and
the Word preached.*



When the World by wisdom knew 1. Cor. 1. 21.
not God in the wisdom of God,
it pleased God to appoint a weak The necessity
meanes, in carnall iudgement, euen of Preaching
the foolishnesse of preaching to saue and Preach-
his Elect: And heerein ordinarily ers,
God will shew his power to saue all
that shall be saued. It was from the Antiquitie of
beginning Preaching and Prophesying, before the fall and preaching.
after. In Paradise God taught Adam and Eue both Law
Genes. 2. 6. 17. and Gospell, Genes. 3. 15. Before the flood,
Enoch, Jude verse 14. Noah, 1. Pet. 3. 19. After the flood, to
Moses, Abraham, Genes. 20. 7. and 18. 19. Isaac and Iacob,
Ioseph, Psal. 105. 22. From Moses, Ieremie saith, the Lord Ier. 7. 25.
ceased not to send his seruants the Prophets. And S. Iames

Rom 10 14.
15.

Titles giuen
to preaching
Ministers, to
shew how ne-
cessary they
be.

The Ministe-
rie is an ho-
nourable cal-
ling.

witnesse that *Moses* had his ordinary Teachers, continued to his dayes, *Act. 15. 21.* The Apostle *S. Paul* tels vs, that as *Christ* sent out his Apostles, and gaue them a charge at his Ascension, with a promise, *Matt. 28. 18. 19.* so he gaue gifts for the Ministerie and Preaching of the Word vnto the worlds end, *Ephes. 4. 12. Esai. 66. 21. Ierem. 33. 21.* without the which the people perish, *Prou. 29. 18.* How can people call on him in whom they haue not beleueed? How can they beleue of whom they haue not heard? and how can they heare without a Preacher? It is therefore verie necessarie, and those which should preach the same. For this cause, by the holy Spirit the Ministers of the Gospell are called Light, Salt, Saviours, Seers, Chariots of Israel, and Horsemen thereof, Pastours, Planters, Waterers, Builders, and Stewards, Watch-men, Souldiers, Nurses, and such like; comparing them to such things, and callings, as are most common, and also needfull to necessarie vses: that the necessitie of them heereby may be considered of, both for the Church and Common-wealth. For that is true by experience, that men through the preaching of the Word conscionable, are brought to more euen ciuill humanitie, than by the lawes of man, which may handle somewhat: But it is the Word only which worketh conscience to God, true obedience to men, Christian loue and pietie: Yea the Word can worke such humiliation and subiection (for it is the power of God) and that to be voluntarily, as it appeareth in the King of Nineue, his Nobles and people, as no power of man can worke and bring them vnto. Therefore should this, if men haue no better grace, enen in policie be accounted necessarie, and by Princes be upholden and maintained. Why should not therefore men couet to be in this calling euen for publike good? which is not only profitable, and necessarie, but also withall a very honourable function, and a worthie worke, *1. Thimoth. 5. 1.* which both God himselfe and the worthiest men that euer liued tooke vpon them. To passe ouer other, *Salomon* that most wise King, and for regall magnificencie and power had not his peere; yet intituled himselfe *The Preacher.*

Chap. 1. The faithfull Shepheard.

3

Preacher. Our Sauour Christ did chuse to honour this calling, and performed in his person, the office of a Preacher amongst men on earth, in all mens sight: but refused to be a Iudge, or to be made a King, though he ordained both, and is truly both. *Dauid* a worthy warrior, and a valiant champion, yea a royall King, disdained not to be a Prophet of God vnto the people; yea, and once Priest-like to dance cheerefully before the Arke of God in a white garment. *Esau* is held to be of the blood royall, and yet a Prophet and Teacher in Iudah, without disparagement.

Some of our States and Gentrie, with profane *Esau* contemne as he did this calling for a meile of portage, worldly pompe, pleasure, and profic; with their children any thing, worldly Lawyers, fraudulent Merchants, killing Physicians, bloody Captaines, idle loose liuers, swearing ruffians, walkers on Shooters hill, and coursers on Salisbury plaines, to maintaine their riot, rather than to be (as they call them) Priests. And yet this state is magnified of God and man.

The Lord requireth that his Ministers be receiued with double honour. To whom doth euer Christ say, but to them? *He that heareth you, heareth me, and him that sent me. He that despiseth you, despiseth me and my father also.*

Hath not God set them out with honorable titles, & calleth the Ministers of God, *Tit. 1. 1.* Workers together with God? *2. Cor. 6. 1.* Ambassadors of Christ Iesus? *2. Cor. 5. 19.* Elders? *Act. 5. 20. 1. Tim. 6.* Overseers? *Tit. 1.* Fathers, Men of God, Friends of God, Disposers of the secrets of God, Holy ones? *Psal. 89. 19. and 106. 16.* Prophets, Angels? All titles of reuerence, honour, and preheminance.

Why then should any disdain (ô ye soimes of Nobles) to take this calling vpon you, or any of you to be malecontent, who haue already entred hereunto, because the proud and wicked despise you? Heare I pray you (ye Heralds of the euerliuing God) may it possibly seeme a small thing to be a separated people vnto God himselfe from the multitude of men? to be the sweet sauour of Christ in all that are saued and them that perish? to cast downe the imagination

This is not to be vnderstood, as spoken of honest men, but of the vacacionable in their callings.

Luke 10. 16.
Math. 10. 40.
Iohn 13. 20.

Honorable titles.

2. Cor. 2. 15.
& 10. 5.

of man, and every high thought against God, to bring it captiue to the obedience of Christ?

Is it a small matter to meddle with the Secrets of God, to saue soules, to open and shut the kingdome of heauen, for and against whomsoever?

Many other callings are, as on the earth, so for the earth or earthly matters: but this concerneth the soule and heavenly things.

This calling in every part thereof enforceth vpon a man heavenly Meditations, which none els doth properly.

Lib. 1. de ratio-
ne concionandi.

When a Minister speaks truly Gods word, he may speake freely to all; and all must heare him with reuerence, as if God himselfe spake: els, it will be easier for Sodome and Gomorrah in the day of iudgement than for that person or people, *Matth. 10. 14. 15. Si res ipsas, saith Erasmus, iustâ penemus trutinâ, nullus est rex tam magnificus, quatenus rex est, quin sit infra dignitatem, non dicam Episcopi, sed dicam Pastoris, quatenus est Pastor.* And lest it might seeme a Paradox, hee prooueth it by comparing the matter and the scope of either calling with other: *Honor & sublimitas Episcopalis (saith S. Ambrose in Pastoralis) nullis poterit comparationibus adequari. Si Regum fulgore compares & principum diademati, longè erit inferior comparatio, quàm si plumbi metallum ad auri fulgorem compares.* And againe, a little after in the same Booke he saith: *Nihil in seculo hoc excellentius sacerdotibus, nihil sublimius Episcopis reperiri potest.* Where, lest the former should be taken as only spoken of such as are Bishops, hee in this latter place speaks of Priests, and of them, before Bishops. But all this must be vnderstood of good Bishops and Priests; els I dare say, *Nihil in hoc seculo pestilentius Episcopis & Sacerdotibus impijs, quales sunt papales, qui venire pro Deo habent, qui gloriam sibi adulatione, opibus, honore, vaniloquentia acquirere student, qui terrestria sapiunt, qui per auaritiâ fictitijs verbis auditores suos nundinantur, qui similes animalibus ratione expertibus, voluptatem in quotidianis ponunt delitijs: qui animum habent rapinis exercitatum, & habendi concernandiq; beneficia & honores cupidi-*

tate inexplabilem, quibus tenebrarum caligo sempiterna reser-
natur. But for such as be faithfull is reserued a crowne of
glorie; and by sauing of soules, they shall in heauen shine
as the starres for euer and euer.

Wee thus see the necessitie of this calling, the honour
thereof; and how highly it is magnified by God himselfe,
and good men.

There is no cause why amongst vs that are called Chri-
stians, it should be esteemed so contemptible a calling:
which also the very heathen, who neuer knew the true God,
so much reuerenced.

It is recorded, that amongst the Athenians no King was
created before he had taken Orders, and was made a Priest.

The Egyptians are sayd, of Philosophers to chuse their
Priests, and of their Priests Kings.

Heathē high-
ly esteemed of
their Priests.

Uziah a mighty King in Iudah, who though he offended
in presumption, yet his act declared his high esteeme of the
Priests office, and that it was not so base in his eyes as now
the Ministerie of Christ is amongst many of vs. An office
more meet for the mightiest person of the best education
and noblest birth, than for the basest of the people and low-
est sort, vpon whom for the most part it is cast; because the
wife men of the world, men of might, and the noble, hold it
derogatorie to their dignities, the Word it selfe too simple a
subiect for their deepe conceits and reach in policies. But
this is the Lords doing, that the foolish things of the world
might confound the wise; weak things mighty; vile things
and despised (so is Gods choise) to bring to naught things
that are: that all may be said to be of him, and he haue the
more glorie, who is heerein to be praised for euer. Amen.

1. Cor. 1.

CHAP. II.

*Of the Lawfull entrance of a Minister into the Ministerie,
and also into his charge and place.*

WE see it is no disgrace for any to be a Minister of the
Gospell, and is a calling worthy of any qualified in
the

the best maner; yet is not euery one woorthy of it, nor fit for it: but such as are called and sent of God, being furnished with gifts, in some measure to be able to discharge the office of a Teacher, and also stirred vp with a godly affection to desire the same.

A Minister
must be sent
of God, and
called of the
Church.

Luke 24.
Act. 1.

Ierome on
Haggai.

See much
more of this
in my booke
against the
Brownists,
p. 130. &c.

What truly to
beare at, in ta-
king vpō thee
the Ministry.
Acts 16. 18.
Eph. 4 11.

Thus being sent of God, the Church by examination must, or they to whom the authoritie of the Church is committed, trie thee, and approuing thee by finding thee endued with such gifts as are necessarie for a Minister, must call and institute one lawfully presented to a Pastorall charge to take care ouer the flocke. We may not take it vpon vs before we be called. If any run before the Lord call, as many doe, for profit, ease and honour; wee may condemne our selues for haste, and go without expectation of good speed. God appoints none, but he prepareth them before, and giueth them gifts to performe their dutie. *Considera* (saith S. Ierome) *Sacerdotum esse officium de lege interrogantibus respondere: Si Sacerdos est, sciat legem Domini; si ignorat, ipse se arguit non esse Sacerdotem Domini.* So as an vnfit man, ignorant and vaine, may be mans Minister, but none of Christs Messenger.

Againe, if we rush in without authoritie of the Church, it is presumption, contempt of Superiouritie, breach of order, the nurse of confusion, the mother of schisme, and bane of the Churches peace. Begin well, and better hope there is to end well. First let vs take our warranc, and then proceed in commission, and aime at a right end. Let true zeale moue thee for Gods glorie, the aduancing of Christs kingdom, to conuert sinners, and to build the bodie of Christ, to open the eyes of the blinde, and to turne them from darknesse to light. from Sathan vnto God, to the edifying of the bodie of Christ, and ouerthrow of the power of darknesse. Begin not for profit, for feare of pouertie, nor for ease, because thou art loth to labour, neither for honour to be had in estimation. The chiefe ends, let them be first in thine intention: Seeke God and not thy selfe, lest with *Indas* thou finde thine owne desire, comming for the bagge, and so lose
God

Chap. 3. *The faithfull Shepheard.* 7

Gods blessing. There is a proper end of euery thing. The Lord shewes why hee hath appointed Pastours for his Church : if we intend any other thing sinisterly, seeking by it, which it in Gods appointment aimeth not at, it is to abuse hypocritically holy things by a deceitfull heart, as *Iesabel* did a Fast for *Naboths* vineyard : but such hearts shew themselves actiuelly through idlenesse, couetousnesse, or proud aspiring afterwards.

When God hath furnished, and the Church approoued, The Ministers then as Gods gifts come freely, so purchase not at any gifts must find hand a place by Simonie : neither chuse it after thy appetite for the best Benefice, but after thy gifts, as thou mayest most profit a people.

A man may be a fit Minister of Christ, yet not meet for euery Congregation : few so qualified ; a mild and a soft spirit to a meeke companie ; a low voice to a little auditorie, els some few heare, and the rest must stand and gaze ; an vndauntable minde to stubburne persons ; *Duris nodis durus exhibeatur cuneus* ; a loud voice to a great assemblie, to a more learned Church a better Clerke ; and one of lesse vnderstanding to a ruder sort. Ioine like vnto like, that Pastor and flocke may fit together, for their best good.

The Congregation reaps small benefit where the Preachers gifts fit not for the place : therefore as we must haue conscience to enter into the Ministerie rightly ; so must we be verie respectiue to settle our selues with a people conueniently, for our best comfort and their better edification.

C H A P. III.

Of the Ministers wise and godly proceeding in his Pastoral charge to teach his people.

A Minister placed ouer a Congregation, so as is sayd, is A Minister there appointed of God, and there must settle himselfe must feed his to abide, vnlesse he be lawfully called from thence, or necessity compell him to depart.

And that flocke must he forthwith begin to feed, and

not only desire the fleece. Wages are due to the worke. The painfull labourer should reape the profit, and not the idle loiterer.

How to feed
aright & pro-
fitably diuers
sorts of peo-
ple.

To feed aright its necessarie, to weigh what estate they stand in, and to consider their conditions.

A Counseller must know the case, to giue sound aduice; the Physitian his Patient, to administer a wholesome potion; and he that will profit a people, must skilfully discern his audiorie.

Ignorant and
indocible.

Lets hinder-
ing men from
receiuing the
truth simply.

Act. 17. 2. 3.
17.
Act. 1. 36.

I. If ignorant and indocible, prepare them to receiue the Word, and win them from their owne wayes, pretended customes, superstitious vses; from supposed good intents, examples of blindly-led forefathers; from their good liking of Popish religion, settled vpon carnall reason and wordly commodities; from dislike of the truth now taught them; and from a conceit of imagination in them, that they are in case happie enough; and such like impediments, as rubbish to be remooued; to lay a foundation by reasoning with them, and forcibly conuincing them of sinne: so that they may be pricked in their hearts, and shew the necessitie of preaching vnto them.

Act. 17. 30. 31.

If they heereupon be touched and become docible, then deliuer the doctrine of the Gospell more generally at the first, and as they amend, more particularly.

If they abide obstinate, and will not receiue the Word, after some sufficient time of triall, they deserue to be left. *Marth. 10. 14. Pro. 9. 8. Marth. 7. 6. Act. 19. 8. 9. & 17. 33.*

Ignorant and
willing.

1. Cor. 3. 1.
Heb. 5. 13.
Ioh. 16. 12.
1. Pet 3. 21.
Luk 1. 4.

II. If ignorant, and willing to be taught, they must be first Catechized and taught the grounds and principles of Religion, the Creed, the Lords prayer, the Ten commandements, and the doctrine of the Sacraments. With this milke they must be fed, or els neuer looke that they shall be able to receiue strong meat; they can not vnderstand nor iudge of interpretations without it.

All Arts haue their principles which must be learned: so hath Diuinitie.

Experience shewes how that little profit comes by preaching

Chap. 3. The faithfull Shepheard.

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ching where Catechizing is neglected. Many there are who teach twice or threetimes in a weeke, and yet see lesse fruit of many yeeres labor by not Catechizing withall, than some reape in one yeere, who performe both together.

People must be Catechized.

This maner of Catechizing is to be performed by propounding questions, and the people answering to them: This plaine and simple kinde is the best, and will bring the most profit, though it seeme childish, and be to many tedious.

The maner how to Catechize profitably.

Children (as all are without knowledge, yea babes at first) must be dealt with as children. Many teach the Catechisme, but after a discoursing maner, which (as also experience sheweth) doth little or nothing benefit at all the ruder sort, of which kinde are most in countrey Congregations.

1. Cor. 3. 1.

Such as will *καταλαβὴν* rightly, must *καταλαβῆναι*, that is, *audire*, as well as *erudire*: *καταλαβῆναι* is *audio* and *erudio*, and *καταλαβῆναι*, one Catechized is *καταλαβῆναι*, *resonans*. In Schooles, masters shall neuer profit Scholars, if they doe not, as well as heare them, giue lectures.

Let the people then learne the Catechisme word for word, and answer to euery question. Interrupt not beginners with interpretations, neither goe further with any than he can well say: after come to the meaning, and inquire an answer still of them, how they vnderstand this or that in one question, and so in another; but goe not beyond their conceits; stay somewhat for an answer, but not too long: if one know not, aske another; if any but stammer at it, helpe him, and encourage him by commending his willingness: if none can answer a question, shew it thy selfe plainly, how they might haue conceiued it: and then aske it some one againe, and praise him that vnderstands it, and answers after thy telling of him.

How to make the people vnderstand: how also to reuerence their Teachers, and yet loue them.

Notethe varietie of wits, and as they be, so deale with them: take a word or a piece of an answer from one, when you may expect much from another: teach with cheerefull countenance, familiarly, and louingly.

The forward commend openly, speake to them also in

private heartily, to *Captare beneuolentiam*: hardly will any learne of those they hate. Be free of speech to answer at any mans asking, and gladly take occasion to shew a will readie alwaies to teach. Be familiar, but beware of contempt: neuer permit any to laugh at others wants: that will vtterly discourage them from comming. Make much of the meane-
nest: the best esteeme of as is meet, to make the rest æmu-
lous; but the wilfull obstinate rebuke as they deserue, lest
their example make the inclinable carelesse, and the better
fort lesse dutifull.

A Minister
must be in tea-
ching plaine
& patient, in
his carriage
humble and
familiar,

Thus through Gods goodnesse thou mayest profit by
Catechizing. Draw them to it also without compulsion:
but if thou beest proud and can not stoope to their capaci-
tie, or impatient to heare an ignorant answer, or disdainfull
to be familiar; few will come to thee willingly, and none
but by force; and these will profit little by thee. Experience
hath been my Schoole-master, and taught me these things,
and I finde great fruit, to my comfort.

Suspect that we be wanting in our dutie, when none pro-
fit by our paines: happily our hearts seeke not vnfeinedly
what we seeme to professe: we teach visually of course, but
endeuour not to saue our people, of conscience.

Taught but
vn-sanctified.
1. Cor. 7. 8.

III. If they haue beene a people taught, and hauing
knowledge, but without shew of sanctification; the doctrine
of the Law must be vrged vpon them, with legall threats to
bring them to a feeling of sinne; and note some speciall
sinne whereof they be guiltie, and vrge the euill of that
sinne, and wrath of God therefore vpon them, to make
them sorie, that at length they may repent thereof, and
bring true repentance for one, and it will cause a hatred of
all: when they are humbled, preach consolation.

Act 8. 22.

A beleeuing
and conscio-
nable people.

IV. If they know and beleue, liuing religiously in a
holy conuersation, they must be encouraged, commended,
and intreated to continue with increase, dayly deliuering
the Law without the curse, as a rule of obedience, not to
condemnation; and prouoke them by the sweet promises of
the Gospell, to beleue and practise vnto the end.

1. Thes. 1. 5.
& 4. 1.
Act 11. 23.

V. If

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V. If they be declining, or alreadie fallen backe, whether in doctrine or maners, recall them backe, and labour to recouer them, by conuincing the errours, correcting the vices, and by shewing their future misery by relapse, and their happinesse by a timely returne againe.

Backsliding.
Gal. 1. &c.
Esa. 1. &c.
1. Cor.

VI. If the people be mixt of all, as our Congregations are, they must be dealt withall euery way, as in the former particulars hath bene declared.

A mixt Congregation.

Informe the ignorant, lead forward such as haue vnderstanding, reclame the vicious, encourage the vertuous, conuince the erroneous, strengthen the weake, recouer againe the backslider, resolue those that doubt, confirme the resolute, feed with milke and strong meat continually, in season and out of season. When thou thy selfe art loth to labour, and the people list not to heare; when pleasures withdraw, worldly cares carrie away, much labour before seeming mispent, and little hope of after profit; yea even in persecution, then cease not. Remember that thou hast a flock to feed, and their blood to answer for; weigh with compassion their miserie, consider thy glorie and reward in winning of soules, and that it is God that will fully recompence, when the people despise thee and regard thee nothing.

Diuers sorts in a Congregation to be looked vnto.

2. Tim. 4. 1. 2.

Ezec. 3.
A. 20.

But yet in performing thy office, be euer so desirous to speake, as neuerthelesse thou come not to discharge the publike dutie vnprepared. The best wit readiest to conceiue, the firmest memorie to retaine, nor the volublest tongue to vtter (excellent gifts, but much abused to idleness and vaine glorie) may not exempt a man from studying, reading, writing sometime, meditation and continuall praier. The men of God indued with gifts extraordinarie, were diligent searchers of the Scriptures. The Saviour and chiefe Prophet exhorteth the Teachers in *Ierusalem* heereunto. *S. Paul* bindes *Timothy* vnto it, 1. Tim. 4. 13. *S. Peter* plainly shewes it to be the practise of the Prophets, 1. Pet. 1. 10. It seemeth that *Jeremie* read the Psalmes, *Iere.* 10. *Psal.* 79. 6. *Daniel* perused *Jeremy*. It is certaine *S. Paul* had his books and parchments, not to write in, but to read on, if 2. Tim. 4. 13.

It is not good to preach without preparation.

Ioh. 5.

Dan 9. 2.

if 2. Tim. 4. 13.

Caluin may be credited : and *Peter* we may see looked into *Pauls* Epistles, 2. *Pet.* 3. 16.

The vanitie
of preaching
extempore.

It is not becoming the waightinesse of the worke, nor reuerence of the place, to runne suddenly to stand vp in the roome of God : a rash attempt in so high mysteries breeds but contempts : a desire to shew a mans extemporall facultie, declareth a mans indiscretion and folly. Who will, that is wise, speake, before Princes or Princely Peeres, of Princes affaires openly with leuitie ? of matters of great importance suddenly ? Who will, that respects blood, giue sentence of life & death rashly ? The Minister in Christs chaire speaks of Christ, before God and his Angels ; the matter is the secrets of the Kingdome ; the precious treasures of heauen by him are opened and set to sale : he is setting before his hearers life and death, heauen and hell ; and is pronouncing the sentence of saluation or damnation vpon them : *Sudden conceits of the minde not digested, must needs be awfully deliuered* : often little to the purpose, and eftsometimes as farre from the matter as he from serious meditation. The world also is full of Carpers : all are not conscionable Hearers. By rash and headdy powring out of something vnawares, thou maiest giue an occasion to the euill disposed, either of contempt or raising of contention. Men of this disposition labor for praise, who either play the worldlings all the weeke, or delight in their pleasures, and yet of a sudden can giue men a sermon : but they often lose that they looke for of the wise and iudicious Hearers. Holy things are not to be handled hastily, that we may not cast pearles to swine. Maintenance is allowed, time is allotted ; and suddenly we need not, vnlesse we will, vndertake such a worke without preparation. This leuitie in preaching makes a light conceit of preaching, though not the often preaching done seriously by studie and foreset iudgement.

Note this
well.

Preaching should not be a labour of the lips, or talke of the tongue from a light imagination ; but a serious meditation of the heart in grounded knowledge by much studie and illumination of the spirit.

So

So to preach will preuent light account of thy words, it will mooue the hearers to reuerence, bring more credit to Gods ordinance, worke more effectually, yea pierce more deeply, as spoken with authoritie; when words carrie weight of reasons and religion, and are deliuered with knowledge conscionably.

CHAP. IV.

Of Prayer before the Sermon.

THe Minister and Man of God well prepared, the godly order of Diuine Seruice so called, as it is by the Church appointed, without giuing of offence obserued, and as the custome is, after a Psalm sung; then mayest Nch. 8. 7. thou ascend vp into the Pulpit, firly placed for the benefit of all, or most, that thou mayest beholde all, and they may Luk. 4. 29. haue their eyes fastened vpon thee.

Begin with Prayer before thou reade the Text, after the custome of ancient Fathers, as *S. Augustine* testifieth, and as religious reuerence bindeth vs.

Prayer must be the Proeme; it is the Lord that both giues wisdom to vnderstand, and words of vtterance: it is the spirit that strengtheneth their hearts in speaking, that guides them in the trueth, calles things to their remembrance, and makes them able Ministers of the Gospell. The Disciples might not goe out before they had receiued the spirit; neither may we go vp and speake without it. It is not by the instrument that men are conuerted; neither in the words lieth the power to saue: but it is the Lords blessing thereupon, who thereby addeth to the Church such as are ordeined to be saued. *Paul* plants, *Appollo* waters, but God giues the increase; els is all in vaine, though wonders were shewed from heauen with the preaching of the Word.

Heere for the Minister to do his worke, Faith is required, What is required in a Minister to goe to the Throne of grace boldly; the feeling of wants, and need of Gods blessing, to pray ardently; a loue and commiseration of his hearers, to crie to God compassionately.

D

nately;

Begin with Prayer.
August. lib. 4. cap. 1. De doct. Christiana.
Eph. 6. 19.
Ioh. 16.
Matth. 10.
2. Cor. 3. 5. 6.
Luke 24.
Acts 1.
Acts 2. 47.
& 13. 48.
1. Cor. 3. 6.
Deut. 29. 4.
Esa. 63. 17.

nately; and a consideration of Gods glorious Maiestie there present, to speake vnto him reuerently. It must be with vnderstanding and affection, the matter well digested into order, and vttered in few words briefly.

Long and tedious prayers not commendable.

It is not conuenient to be long in Prayer vsually, except vpon extraordinarie occasion sometime. Remember that one may more easily continue praying with deuotion, than others, hearing in silence, can religiously giue an assent with good attention.

Halfe houre prayers are too tedious, vsuall with some men, which is their indiscretion; wearisome to all, liked of none, but such as vse them, who seeme to strue to win God by words, or to wastetime. It may be thought that such weigh not other mens weaknesse, or that prayer is not held feruent, that is not stretched out to such a length; when experience shewes to euery mans feeling, that feruencie of spirit in Prayer is not so during, but euen in a short space is interrupted with wauering thoughts and by-fantasies: *The edge of godly feruencie of affection is soone blunted.* Let euerie one in praying consider what he is in hearing, and so measure his time; as also by the liking or dislike of the Christianly disposed, whose mindes must in these things be our measure.

Of the voice in prayer.

The voice must be audible, continued with one sound, the words vttered deliberatelie, not huddled vp in a hastie maner too irreuerently.

Gesture.
2. Chro. 6. 13.

The gesture is with bended knees, with the ties and hands lifted vp towards heauen.

A set forme of Prayer in the beginning.

It is not amisse (except vpon some not common occasion) to obserue in the beginning one set forme of Prayer, as many godly men doe. In our Prayer wee are the peoples mouth vnto God, and therefore such as in the Pulpit pray for themselves in the singular number, as thus, *I pray thee open my mouth, &c.* doe therein breake off the course of their publike function, and make it a priuate action, vntuneable without concord to the rest, as a iarring string.

CHAP. V.

*Of the Preface after the Prayer : and of the Text
of the Scripture.*

PRaier finished, he may either stand vp or sit downe, as the order of the Church is, it is indifferent. The Doctors in *Ierusalem* it seemes sat; our Sauour Christ sat: but the Apostles stood vp. It is not necessarie euer to vse a Preface, but men may if they please, and it is sometime conuenient: Vpon extraordinarie occasions in more solemne assemblies, when one speaks to a strange audiorie, or to a Congregation not his owne, the first time, or in taking charge of a flocke, he may begin as he holds it meet, to stir vp the audiorie to attention.

From the end of their comming, the matter in hand profitable and necessarie, from the consideration of Gods presence, from their professing Religion, their comming at that present, the hope giuen from their former endeour, and the gifts of God in them; from some examples of good hearers, the commendation of hearing, and commandement thereof in Scripture; from some sentence of Scripture, containing the drift of the Sermon to be deliuered; and from what he thinks meet, and as he is able. Our Sauour vsed a Preface before his Sermon, so did the Prophets before him, and the Apostles after him sometimes. Heerein we may also vse reuerend titles, and louing appellations, as saying, Men and Brethren, Fathers, You that feare God: yea *Luke* can write, Most noble *Theophilus*: and *S. Paul* can say, Most noble *Festus*. If herein we giue but due as we know and are Christianly perswaded, we offend not: but yet let vs not be herein too much in many, nor often, nor too farre: keepe a wise moderation of the tongue in what we may easily slip, and in heart beware of flatterie: it were better to come a little short on the right hand herein, than goe too farre on the left. Flatterie is pernicious euery where, but chiefly a thing pestilent in the Pulpit, where the very appearance must be

*Matth. 23. 2.
& 5. 1.
A. 13. 16.
When to vse
a Preface.*

*Whence to
fetch it.*

*Luk 4. 20. 21.
Esa. 1. 2.
A. 2. 14. &
10. 34. & 13.
16.*

*Men may vse
titles, but be-
ware of flat-
terie.*

*Iob 31. 21.
22.*

forborne, which we will easily doe before the basest; but many can hardly doe before Princes, Nobles, and their bountifull Patrons, especially such as preach for praise, or to get a Benefice; of which sort too many.

Of the Text
of Scripture.

Nehem. 8. 8.

Read the text
out of the
best and com-
monly appro-
ued Transla-
tion, and be
not easily a
controller
thereof.

After the Preface, declare with an audible voice what portion of Scripture is the Text you will intreat of, whether a booke, or chapter, or some one or moe verses in a chapter, and reade the same once on the booke; and if it be but a short Text pronounce it againe without the booke, distinctly both times: if it be long, reade but once, and vtter onely some part of the beginning againe, with a *Soforth*. Reade it in the translation to vulgar people, and in that which is most commonly receiued, and best approoued, and euen as it is there set downe, without addition, detraction or change of any thing therein. It is not fit that euery one be a publike controller of a publike receiued translation: as it may argue some presumption and pride in the Corrector, so it may breed contention, and leaue a great scruple, and cast doubts into the hearers mindes, what reckening to make of a translation; and it giues great aduantage to the Papists, who heereby labour to forestall many, that they smally account of our translations; which we see can neuer be so well done and generally approued of, but some particular persons will be censuring the same, and that not only in priuate (a thing happely tolerable, if the censure be true and wisely proceeded in) but also they must needs shew their skill in Pulpits. It may seeme that such holde it an excellent thing, *digito monstrari*, and that they weene and are of opinion, that as *Perfusus* notes the vaine ones, *Scire tuum nihil est, nisi te scire hoc sciat alter*. It is very necessary that the translation be most sound: but it is nothing expedient that euer publike proclamation be made of some small defects, that by much prying happely may be noted therein, of euery ordinarie person, but only such faults as needs noting, and that of learned men too. As the Text must be read in the mother tongue, so (heere to speake a little briefly of it by the way) must the whole Sermon before a common assembly, according

In a common
auditorie we
must only vse
our mother
tongue.

ding to the Prophets practise, the vse of our Sauour, the reasons of *S. Paul*, the custome of the Apostles, and as the Primitiue Fathers, the Greeke and Latine Doctours of the Church were woont to do, as their Sermons extant declare, without intermixing of long sentences in strange languages not vnderstood, differing from their natieue speech.

1. Cor. 14. 34.
6. 9. 11. 16. 19.

A strange tongue hinders the conceit of most hearers (except it be vsed rarely, aptly, and briefly) being ignorant of the same, to apt that before spoken to that which followes after; and (except it be vsed with discretion) it is a hiding from them what we profess, rather than to teach them; an vnprofitable mispending of the time: first needlesse to vtter it, haply in Greeke, then in Latine, and after in English; a treble or a double labour for one. It may be one, two, three, or some few vnderstand hardly the languages, but all other do not; must we therefore, pleasing our selues, seeke to delight these few, to winne a little vaine praise of learning, whilst all the rest stand at a gaze, admiring what is sayd without edification? We that stand vp in Christs roome, must not seeke our owne commendations; there we must paint out the trueth liuely and plainly, approving our selues faithfull dispensers of Gods secrets to the conscience of euerie beleuer, in euerie thing to the vtmost of our power. Neuerthelesse, necessitie constraining, as sometime to declare the emphasis of a word, often more significant in the originall than in the translation, to note some speciall phrase, to conuince some proudly conceited of his knowledge, or in a learned auditorie, I doubt not of a libertie therein.

The text must be out of the Canon of the

For the Text, first it must be Canonically Scripture: the Minister is Gods mouth, he must then speake Gods word, not only taking it for his text, but all his words must agree to the written trueth, aboue which he may not presume.

Scripture.
1. Cor. 23. 28.
1. Pet. 4. 11.
1. Cor. 4. 6.
Iohn 7. 16.
& 8. 16. &
12. 50.
Act. 16. 22.
Psal. 19. 7.
Heb. 4. 12.
2. Tim. 3. 16.

The Prophets came with the word of the Lord; our Sauour vttered only the word of his Father, and as his Father spake vnto him: his Text was the Canon of the Scripture, *Luc. 4. 16. 17.* he interpreted Scripture, *Luc. 24. S. Paul* taught nothing but Scripture: it only bindeth conscience;

Rom 8.7.
Esa. 29. 13.
Nehe 8.
2. Chro. 17. 9.

2. Thess. 2. 11.

What kinde
of Text.

It must be a
fit Text.

it is absolutely perfect, it converteth and makes perfect. Mens precepts are no rule in Religion: will and affection is too base to rule and to command Reason; and Reason to sway by mans wisdom is too carnall for Religion. *Esdra* text was Scripture, Christs out of *Esa*, the Levites was the Law; every one spake out of the booke of God, and so continued vntill Popish Prelates inuented lying Legends, to beguile the people, such as God giues ouer to beleue lies, for that they kept not, nor receiued a loue of the truth, and so remaine at this day, euen their diuineſt Doctours by Gods iust iudgement. Some heeretofore haue preached without a Text, but it is not now the custome of the Church, which orderly must be obserued; neither is that way so good to increaſe knowledge in the Scripture, nor to cause reuerence to that which is spoken, they not seeing whence it is grounded.

Secondly, it must be a Text to beget faith, to ground hope, and to settle loue; such places must we chuse, as plainly affoord vs these things, to reach them vſually as the Apostle exhorts. Obscure Scriptures, about which must necessarily arise questions of controuersies, leaue for Schooles, and handle not amongst the common people and vulgar sort. Common assemblies are not meet either to heare or iudge of controuersies; yet it is a fault of many Preachers, who vse commonly in euery Sermon, to raise vp one point or other in disputation, about which they spend the most of their time, often without iust occasion or necessary cause: but the fruit of these mens labours is in their hearers contention, talke about words, quiddities and vaine ostentation; but not faith working by loue, and holy sanctification.

Thirdly, the Text must be fit for the hearers. If *S. Paul* preach before a *Hearthen Felix*, intemperate and vniust, his words shall sound out temperance, righteousness and iudgement, that *Felix* may heare and tremble. Christ Iesus will preach before Scribes and Pharisees against false interpretation of Scriptures, mens traditions, and hypocrisie. This choice of a fit text commendeth the Ministers wisdom in teaching,

ching, his faithfullnesse to performe his office without feare, and his care to do good : it will preuent cauels when things are reprocued, which the Text plainly affoord. On the contrarie, an impertinent Text shewes that the Preacher wants iudgement, either to chuse his Text, or to discerne his auditorie, or both ; or that he hath but some bosome Sermons that alike must serue his turne vpon all occasions in any place ; or that he is fearefull and dare not take a Text to touch them, especially men of place, whom he would rather please by his preaching, to pleasure himselfe ; loth therefore is such an one to offend : the fault of too many in these dayes ; men pleasers, not the seruants of Christ. This is the cause why many weigh euery word, as in a ballance, for weight and tuneable measure, for fine pronouncing, to delight the eare, more for a *plaudite*, than to conuince conscience, or to remoue impietie ; they glance at sinne sometimes, but faire and farre off, for feare of hitting. They are much in controuerfies, by which they least displease men of ill conuersation, who willingly heare any thing but of their finnes and reformation of life : these be the Preachers full of discretion, but of little Religion, and lesse true and heartie desire to bring men to saluation.

The discomfortie of an vnapt text.

Gal 1. 10.
The cause of painted eloquence.

Heere then we see that a Preacher must haue knowledge of his auditory, to fit his Text vnto them, considering where they be, and what maner of persons, priuate or publike, Ecclesiasticall or of the bodie politike, superstitious or religious, of holy conuersation or prophane, peaceable or persecutours, zealous or luke-warme, constant or back-sliders, of sound iudgement or erring from the truth, ignorantly or of obstinacie, &c.

What is requisite for a Minister to fit his Text for the auditorie.

The place must be also considered of, a city or town, popular or of lesse resort. Also, if the meeting be not ordinary, note the occasion, the end, and time ; whether in mirth or in sorrow ; to reioice or lament ; in time of prosperity or aduersity ; and thereafter to frame his speech. And therefore its also requisite, that he be a man experienced in the Word, and one that hath in reading Scriptures gathered together

How to speak
aply euer.

varietie of portions of Scripture, for varietie of matter, and haue them readie noted in some little paper booke, and at times studied vpon, to be more readie to speake of them, as occasion shall require. If a man would speake not vnaptly at any time, in any place, to all sorts vnknownen, he must take generall Scriptures, which may rightly concerne all, and can not be amisse spoken to any; as these: *Eccles.* 12. 13. 14. *1. Iam.* 1. 27. 2. *Cor.* 1. 5. 10. *Iude* vers. 14. *Ioh.* 3. 16. or 36. *Acts* 18. 26. and such like.

CHAP. VI.

Of the Analysis and resolution of the Text.

What to be
observed in
the Analysis.

How to finde
out the scope
of a place, and
to resolve the
same Scrip-
ture.

THE text read, the Teacher is to resolve his Scripture, to lay it open to the Hearers: as *First*, the Authour of the words: *Secondly*, the occasion thereof: *Thirdly*, if a particular portion of Scripture, or some Chapter, or verse of a Chapter, then observe the coherence with that which goes before or followes after: *Fourthly*, the scope or principall intendment of the Holy Ghost in that place; from which scope ariseth the principall proposition, called of Rhetoricians the State, of Lawyers the Issue. This chiefly is to be laboured in, and is to be found out by observing these circumstances: *Quis, quid, ubi, quibus auxilijs, cur, quo modo, quando*, that is, the Person, the Thing it selfe, the Time, Place, the Meanes, the maner of Doing, and the End. By the Person, Time, and Place, may be found the occasion; by the Thing, the matter handled; by the Meanes, the arguments; by the Maner, the method how the arguments are laid downe, which method is often crypticke, and not naturall; by the End, the scope, and so the principall proposition, which may be brought to one of these three kinds, Demonstratiue, Deliberatiue, or Iudiciall. It is a hard thing to finde the state of a whole booke, and to reduce it into one sentence or proposition, for that it is mixt of diuers kindes; but it is more easie in the parts of a booke, and in a particular portion of Scripture. *Fifthly*, after the scope be found

out,

out, the text is to be diuided into his seuerall parts : by this we limit our selues within bounds , to keepe our selues from ranging ; the Hearer will better follow the matter, and conceiue the meaning in the discourse ; It helpeth memory to carry away that which is heard. Where order wants without diuision, there must needs be a disordered rousing, running in and out, heere now in the beginning, by and by there in the ending ; a confusion there is, a mixture of things to be seuered, and a separation of things to be conioined : the discourse is loose, tedious, and vncertaine, wandring without stay or limitation.

Of diuiding a text, and the benefite thereof, and the commoditie of disorderliness.

Of the Diuision of Bookes or Chapters , my purpose is not to speake , for that helpes enow are to bee had for the same, and so common in all mens labors and Commentaries, that it is a labour needlesse to giue any precepts heerein. I therefore heere intend to speake of particular Scriptures, one or two verses for a text, and of the diuision, interpretation, and gathering doctrines thereout only. Some verses containe euident doctrines or propositions, as *Prover.*

How to diuide particular verses.

29. 18. *Ioh.* 3. 26. where note the quality thereof ; Generall or Speciall, Affirmatiue or Negatiue, Necessary or Contingent : the parts, the Antecedent and Consequent. Where such euident propositions be not, there, first looke out *a totum*, that is, some tearme in generall to name it by ; as a narration, a doctrine teaching somewhat ; an exhortation, a dehortation ; a commandement, a promise ; a threat, rebuke, petition, wish, vow ; a curse ; a profession, declaration, salutation, a counsell ; a comfort, prediction, praise, thanksgiving, dispraise, admonition, question, answer, mocke or taunt ; a definition, description, accusation, prohibition, detestation, deniall or affirmation, or some such thing. Then gather the parts by circumstances, euen as the words lie in order, if it may bee, for the better helpe of the manner sort. To find what to call it (which terme or name containeth the scope of the words) may bee found out from other Scriptures, as *Matth.* 28. 19. is called a commandement ; by *S. Paul*, *Act.* 10. 42. so *Genes.* 17. 4. which *S. Paul* calls a Promise,

What first to consider and know to diuide a verse. For this purpose see *Disquisitiones Pauli*.

How to know what to call the Text, or what name to giue that portion of Scripture which is to be handled.

By this see the
vile of Gram-
mar necessary
to a Diuine.

mise, *Rom.* 4. 20. *Psal.* 32. 1. interpreted by *S. Paul*, *Rom.* 4. 6. Againe, we may know how to call it by the sense of the place, albeit we finde it not interpreted elsewhere : and by other meanes, as by the Verbe, as *Matth.* 9. 30. its a charge giuen, *Rom.* 12. 1. an exhortation, *Luk.* 14. 29. 30. a mocking, *Rom.* 9. 14. detestation noted by *abſit*, which Verbe shewes the Apostles detestation of that blasphemy : by Nounes : *Dan.* 4. 24. it is a Counsell : by Aduerbes ; *Psal.* 119. 5. a wish : by Coniunctions, *etsi*, *quammis*, and the like are *ſymbola occupationis* : *nisi* is often nota *obiectionis*, and *ſed ſolutionis*, as 2. *Cor.* 1. 24. by Interiections, as *Psal.* 120. 5. a complaint. In one verse there may be two or three generals, as *Genes.* 32. 30. the first part a narration, the latter a gratulation ; whereupon in such cases according as the text will affoord, must be first made a generall diuision into diuers *totums*, and euery of them after into their branches by circumstances ; as for example, *Ezech.* 18. 30.

An example
out of the old
testament.

1. Author.

2. Occasion.

3. Scope and
generall pro-
position.

4. Coherence.

5. Parts and
generall diui-
ſion.

The ſubdi-
uion by obser-
uation of cir-
cumſtances.

These words are the Prophet *Ezechiels*, whom the Lord raised vp, as to comfort the godly, so to shew the wicked their finnes and punishment for the same : For the wicked Iewes had blasphemously accused the Lord of iniustice, and murmured against his chastisements. which the Prophet reprooues them for, and confutes their error, and shewes that Gods waies are equall and iust, and theirs vniust, and that not he, but they, are the cause of his iudgements vpon them, which are iustly inflicted. Whereupon in these words the Prophet concludes, that for these their speeches they deserve punishment, and should be punished vnlesse they repented. The verse containeth three generall tearmes or *totums*, and therefore must these first be obserued : the first, is a threatening of iudgement : the second, an exhortation : the third, a promise, which both the sense and the Verbes (*I will iudge ; Returne ; Shall not be*) doe note our vnto vs. Now if men please, they may by circumstances diuide these into ſeueral parts, euery one againe. and as the words lie in order : as thus ; In the threat, note first the cause, in therefore ; secondly, what is threatened, iudgement : thirdly, who

who in generall, *the house of Israel*, and more particularlie *euery one*; fourthly, the maner of iudgement; *instlie, according to his waies*. Fifthly, the person threatening, *the Lord*: So likewise proceed in the exhortation and promise.

Another example, Matth. 10. 14.

An other out-
of the new.

These be the words of our Sauour Christ in his commission giuen to his Disciples, who commanded them to Preach, and to goe hither & thither, and yet without care of corporall prouision, intimating also to them, that all should not receiue them; he fore-knowing mans thoughts, who vpon hearing of enemies, would be somewhat discouraged: he heere preuents an obiection or answers closely to that question which they might make concerning their behauiour to the obstinate, and what shall befall them. All which is to encourage the Disciples in their Ministerie. The parts whereof are two in generall, a Commination and a Commandement.

1. *In the threat*, note; first the parties threatned, *Who-soeuer*, the persons; and after the place; *the house or citie*. Secondly why, for two offences, *not receiuing the Disciples*, and for *not hearing their words*. Thirdly, the certaintie of the threatening confirmed to his Disciples, *truely I say to you*. Fourthly, what is threatned, to wit, *their certaine damnation and impossibilitie to be saued*, deliuered in a comparatiue speech; *it shall be easier*. Fifthly, the time when this shall be effected, *in the day of iudgement*.

2. *In the commandement* obserue first the time, *when they depart*: secondly, who, *the Disciples, all of them*: thirdly, what to doe, *shake off the dust of their feete*.

Thus may we doe with any Scripture, if we can but know the generall, how to name it, and so laie it open by circumstances, euens as the words lie in order. This maner of diuiding will afford much matter, easie for the method, and descends to the capacitie of the simplest Hearer. But heere is no small cunning required, to gather out lessons from euery circumstance fitly, yet easie to any one that vnderstands, and hath laboured heerein, as shall be after demonstrated by ex-

example. If it be held too great curiositie, so distinctly to note euery word as it were, and circumstance, then the generall diuision may be onely obserued, and one or moe of the words followed, passing from one to another briefly at his pleasure: the way is all one, this more easie and lesse distinct to the vnderstanding in particulars: the other more hard and subiect to the censure of a meane Hearer, any whit exercised in the Word, who more easily iudgeth and seeth the collections of doctrines, and how it is followed, and when the Preacher keepes or roues from the present matter. If this way be not liked, in stead of this diuiding, and for generall heads, one, two, or three propositions may be gathered, and as parts followed, euery proposition containing the substance of the circumstances in the generall part.

How to di-
uide after an
other manner,
in shew more
learned.

As for example, to declare my meaning, Act. 10. 33.

The words are part of *Cornelius* answer, and conteine in them three parts: First, *Cornelius* obedience in these words; therefore sent I for thee immediately: wherein we note these circumstances; first, the cause, in *therefore*; secondly, the things done, in *sent*; thirdly, who, in *I*, that is, *Cornelius*; fourthly, for whom; fifthly, when. Secondly *Cornelius* incouraging and commending of *Peter*: wherein note; first, who and whom; secondly, for what; thirdly, *Cornelius* readinesse, in the last words, where obserue first, when; secondly, the cause; thirdly, the parties; fourthly, the place; fifthly, the maner; sixthly, the end; seventhly, what. These three parts thus set forth by circumstances, may be drawn into three propositions; and in stead of this diuiding, the Teacher may say: We will in these words (after hee hath read the verse) handle and speake of three things:

These three
propositions
contain plain-
ly all the seue-
rall circum-
stances, knit
vp together as
doctrines.

I. That the commandement of God must make him to whom it is giuen, to obey the same without delay.

II. That those which send for Gods messengers should openly encourage them by commending their willingnesse in coming.

III. That hearers knowing of their coming should make themselues readie, wait for them, submitting them-
selues

selues with reuerence to heare whatsoeuer they shall teach them from the Lord.

Which propositions may bee prooued and followed in the same order to a mans selfe, as the circumstances should be; but yet in shew differing to the auditory: the other being deliuered plainly, and in a disioynted speaking, handling euery circumstance by it selfe; but this way largely set forth with a continued speech, to the end of euery proposition. The other easie to be conceiued of the Hearer; and to be deliuered of the speaker, requiring neither singular memory, nor much liberty of speech; and therefore to tickling eares a harsher way; though for all sorts more profitable: this way not easie nor so euident, hardlier to be vnderstood of the simpler sort; and more difficult to be performed of the Preacher, except he haue a good memorie to helpe well his vnderstanding, and also a ready toong, freely vnfolding without stoppe, the conceits of the minde. Chuse either after your gifts; but doe all to edification.

Heere is required in the Teacher skill in the arte of Logicke, an especiall handmaid by the assistance of Gods spirit, to serue for great vse in reading the Scriptures, in interpreting and laying them open vnto others. By Logicke we see the method of the Spirit, we behold the arguments, the coherence, the scope; by it wee collect doctrines, confirme them, enlarge the proofes, gather thence consequently apt vses, and vrge them by reasons vpon the Hearers. Without this, a Teacher can neuer soundly lay open the Scriptures, solidly prosecute any matter, nor pitifully perswade, nor firmly establish a truth, nor iudge of consequents, nor conuince an aduersarie well, nor answer warily mens subtilties, nor wittily preuent cauilling Sophistrie: *Si Logica absit, rationalis homo, prater rationem in lingua sua versatur.* A mans Oration without Logicke, is but sound of words without reason; an ignorant discourse, in which if the toong be slight, and memory weake, as the Hearer shall oft lose the drift of his words; so he shall not seldome forget himselfe by ouerrunning both his own and other mens wits.

What vse to make of Logicke, an arte most necessarie for a Minister.

Let Logike bee then the sterne to guide the course of thy speeches, that the sudden blasts of affections ouerwhelme thee not, if thou intend to speake iudicially.

CHAP. VII.

Of the Scholies and interpretation of the words.

After the diuision of the text, must follow an explanation of the simple words, or of words ioined together, making evidently a sentence: yet this is not to bee done at once thotowout the text, but orderly as the words are come vnto, or the sentences in the seuerall parts of the diuision, which will preuent tediousnesse and tautologies.

What is to be explained, and what not.

If the words bee but two or three together, or but one briefe sentence, then as necessity requireth, they may at once be explained; and then a Paraphrase made thereon, briefe and plaine. Which thing is not to be done where the words are plaine without any obscurity in them. For euery Scripture is either plainly set downe, and the words to bee taken properly as they lie in the letter: (So is euery doctrine of Faith and maners necessary to saluation set downe) which needs no explication of words, but enlarging of the matter: or else obscurely; and this needs an exposition. No Scripture is in it selfe obscure, but that we want eie-sight to behold what is therein contained. The Sunne is euer cleere, though wee through our blindnesse cannot see the shining; or for that some darke clouds hinder our sight, which are to be remoued, that we may looke vpon it.

How Scripture becomes obscure, and wherein the obscuritie lieth.

The clouds obscuring the cleere light of the Scripture in the words or sentences are these, which if we can expell, the matter in euery text will become manifest.

1. Is Variety sometimes of reading, *qua in quibusdam Hebrae textum & Graeci locis, vel in scitâ, vel negligentia librariorum irrepere: credatur tamen non in omnibus exemplaribus malitiâ Iudeorum textum corruptum esse, ut impie tenent Papista.*

2. Is variety of signification of words: one word signifying

ing many things, *Homonymies* : many words signifying againe one thing, *Synonymies*: and when words are somewhat like, as if they were Synonymies ; and yet differ.

3. The ignorance of the proper signification of the word, for want of vnderstanding in the originall languages; so of the phrase and propriety of that speech.

4. Defects and errors in translations, by adding, omitting, altering, misplacing, mispointing, by comma, colon, parenthesis, period, or interrogation.

5. Diuerſitie of the opinions of Interpreters.

6. Shewes of contradictorie speeches.

7. Want of knowledge of the Arts, Historie, Philosophie, Antiquities closely couched in many a text of Scripture.

8. And lastly, Ignorance of points of Diuinitie, and of such things whereof the Scripture speaketh, proper to it selfe, of God, of Christ Iesus ; of the Law and Gospell ; and of the Sacraments.

As many of these as the text is obscured by, and iustly therefore needeth an exposition, must be made plaine, both to cleere what is darke, and to resolue the Hearer of that which may doubtfully bee taken. Words may thus be explained.

1. First, by setting downe an vsuall word, for an vnusual; a proper, for a figuratiue.

2. A more plaine, for one more obscure, by a Grammaticall Synonymie.

3. By a nominall definition.

4. By distinguishing words doubtful one from another, and interpret diuerſitie of significations, according to the subiect matter there handled; els as one saith, *Dum verba nimis attenduntur, sensus veritatis amittitur.*

5. By obseruing our owne common vse of such words and maner of speaking, how, and why we so speake.

For translations, bring them to the originall text, and by that trie them; and see the emphasis of the words, the maner of speaking, and the Grammaticall constructions.

How the words of the text may be explained; and all obscurities remooued.

One true and
naturall sense
of euery place,
and so one
right exposi-
tion.
Sensus Pius.

Genuinus
sensus.

How to glue a
true sense vp-
on a place,
and to trie the
same so to be.

First meanes
is by analogie
of Faith, the
points of Ca-
techisme.

a. Tim. I. 13.

Reconcile what seeme to iarre, and cleere the same from false interpretations. There is but one true and naturall sense of euery place, which is the literall sense, that which the holie Ghost principally intendeth there: and accordingly can there be giuen but one true and right interpretation of the words and sentence. A godly meaning may be made of the same; agreeing with the Analogie of faith, tending to Gods glorie, the suppression of vice and maintenance of vertue, and so tolerable. But *Sensus proprius & genuina interpretatio*, is that which makes the place to agree to the chiefe purpose and scope of the holy Ghost intended in that same place of Scripture.

Now to giue this right exposition of the place; to iudge of other mens interpretations, for the approouing of the best, for the reiecting of the worst; to examine aright also varietie of readings and translations; in what sense to take words of diuers significations; to make supply of a Grammaticall Ellipsis, yea and to reconcile truely places which seeme to disagree, may be by these meanes following.

1. By the Analogie of faith, for it must agree with the principles of Religion, the points of Catechisme set downe in the Creed, the Lords Praier, the ten Commandments, and the doctrine of Sacraments; One faith, *Propositio obscura, primò omnium ad certam alicuius discipline methodum renocetur, & ex rerum in ea traditarum principijs & analogia indicetur.* This is it which the Apostle meaneth; and for that end willes *Timothie* to keepe the true paterne of wholesome words, *κατασκευάζων ὑμᾶς ἐν λόγῳ*, which one right well interpreteth thus, *Methodum dextram materialium Theologicarum*: to which the interpretation of more obscure places may be brought, as to *certum & immotum interpretationis exemplum*, as the same author calles it: which if men would vse, there should neuer be such monstrous opinions broched, nor so dangerous contentions raised in the Church daily, as there hath bene and now is. But euery thing would agree with Faith and Charitie, in which stands the forme of wholesome words deliuered by the Apostle.

To

To which the foure formerly mentioned may bee reduced fitlie. The Creed *to Faith*, as the summe thereof, and so the Sacraments as Seales confirming the same. To *Loue*, the Commandements, which shew vs what to do to our neighbour: and the Lords Praier, teaching what to request of God for our neighbour.

II. By the circumstance of the place, what, who, to whom, by what, when, and how, obseruing carefully what goes before, what followes after. Of which things speaks *S. Augustine* and *S. Ierome*, vpon the fourth of *Amos*, and on *Math. 25. Ex antecedentibus & consequentibus colligitur verus Scripturae sensus*. We may not onely looke vpon one word and sentence, and thereupon iudge of all: the scope must withall bee diligently attended vnto, wherefore the words are spoken. As the order of the discourse, *contextus series*, is to be weighed for right interpretations, so the end is to be considered, to giue a true sense; *Intelligentia dictorum ex causis sumenda est dicentis*. The saying of *Hilarie* cited by *Lyrans* on *Dent. 28.* whereunto agreeth that Lawyers rule: *Prior & potentior est mans, quam vox dicentis*. Of which matter *S. August. libr. 3. de Doctrina Christiana, Cap. 5. & 10.*

The second meanes is by Circumstances.

August. lib. 3. de doct. Christi. cap 31.

III. By comparing and laying Scripture to Scripture, the place in hand with other places; the cleerer expounding the more obscure; and the more places the fewer, as *S. August. saith; Oportet secundum plura intelligi pauciora, Aug. lib. de Adulterinis coniugijs, cap. 11. 12.* The Prophets must be laid to the Law, and the New Testament to the Old; *Ioh. 5.* for the Prophets expound *Moses*, and the Apostles and Evangelists them both. This is the searching of the Scripture commanded by our Sauour, and for which the Bereans are commended. *Aet. 17. 11.*

The third meanes is by comparing of Scripture with it selfe.

Ioh. 5. Aet. 17.

Now the Scriptures to be conferred together are of 3. sorts. I. Is with places; the selfe same in other places repeated, as that of God to *Abraham*, *Genes. 12. 3.* confer it with *Genes. 22. 18. Aet. 3. 25. Galat. 3. 8.* is the same repeated againe: so *Esa. 29. 13.* againe repeated, *Matth. 15. 8.*

What Scriptures to bee compared together, with the same repeated.

Yet heere note, that these places are not so precisely repeated, but that sometimes there may be and is a little alteration: and this is for five causes, which may be as helpers to vs in the interpretation of our text in hand.

Why the
same places
repeated,
haue some
times some
alteration.

1. For interpretation sake, as *Psal.* 78. 2. *Matth.* 13. 28.
2. For to distinguish one thing from another, as *Mich.* 5. 1. *Matt.* 2. 6.

3. To make a restraint of somewhat more generall, to a more speciall, as *Dent.* 6. 13. *Matt.* 4. 10. and *Esa.* 29. 13. *Matth.* 15. 8.

4. For application of the type to the truth, and of a generall to a speciall, as *Ionah* 1. 7. *Matth.* 12. 39. 40. *Psal.* 69. 25. *Act.* 1. 20.

With places
alike, but not
the same.

5. For breuity sake, or because something doth not fit the matter in hand, as *Zach.* 9. 9. *Matth.* 21. 5.

II. Kind is with places, not the selfe same repeated, but others somewhat alike, and agree either in words, as *Genes.* 28. 12. *Ioh.* 1. 51. and *Gen.* 3. 15. *Rom.* 16. 20. or in the meaning, being like in substance of matter, as *Matth.* 26. 26. *Gen.* 17. 10. *Salomons* precept in *Proverb.* 28. 13. expressed by *Dauid*, *Psal.* 32. 3. 4. 5. heere one place for illustration, is an example of the same kinde, to a precept or exhortation: So likewise, 2. *Sam.* 15. 25. 26. a plaine expressing of *Peters* exhortation, 1. *Pet.* 5. 6.

With places
vnlike and
differing, or
seeming con-
trarie in shew.

III. And last kinde is with places vnlike, in shew seeming to disagree from the place in hand, when they be compared together: and this vnlikenesse is either in words or maner of speaking, as *Rom.* 3. 28. *Iam.* 2. 24. so 1. *Kim.* 9. 28. 2. *Chr.* 8. 18. and *Zach.* 4. 13. *Matt.* 27. 9. where the Prophecy is ascribed to *Jeremie*: or else disagree in the meaning, as *Act.* 7. 16. *Gen.* 48. 22.

No Scripture
is contrary to
itselfe.
What is re-
quired to
make a con-
tradiction.

But heere note that discord is not in Scripture, neither is one place contrary to another, albeit through our ignorance it seeme so to vs, but it is not so indeede. For in a contradiction, there must bee two places hauing the same words in signification: vnderstood of one and the same thing or subiect matter, the same reason and end intended

ded, in one respect and maner of doing, at the same time.

If these be so, there is a contradiction by affirmation and negation; as Faith alone doth iustifie vs before God: Faith alone doth not iustifie vs before God. Here is a contradiction. But if the places agree not to one indiuiduate thing, to the same part of that thing, in one and the same respect and consideration, and at the same time also, there is no contradiction betweene them. By this trie all the seeming contradictory places in the Scripture, and we shall finde no opposition at all: *As for example.* In *Gen. 17. 14.* and *Gal. 5. 2.* seemes an opposition, but trie the places, and we shall finde them disagree in time, so no contrariety. Likewise that of *Rom. 3. 28.* and *Iam. 2. 24.* agree not in the same respect, *S. Paul* speaking of faith iustifying before God: and *Iames* of faith iustifying before men. The way to reconcile such places, must be these foresaide meanes as I haue said. But now to know when it is needfull to vse these meanes, for euerie text requires not thus much trouble:

When there is no contrariety.

How to reconcile places together.

This is the generall rule, if the signification of the words in any text, as they be there set downe, doe agree with the circumstance of the same place, it is the true sense thereof, as *Act. 26. 23.* *Rom. 3. 10.* But if the words carry a shew of any thing against the analogie of faith, or against the Scriptures, or against the scope of the Scripture, or against common good, or against the light of nature, or concerning any absurdity or shew of euil, as in these Scriptures literally taken by themselves, without farther consideration, *Luk. 10. 4.* *Mat. 10. 9.* *Matt. 5. 29.* *Luk. 16. 8.* *Ioh. 6. 53.* *Ren. 22. 11.* and such like; they are not to be taken literally, but figuratiuely; and an other meaning must bee made of them, than the letter giues foorth, agreeing with other Scriptures, the analogie of faith, with the circumstances and drift of the place, and the nature of the thing handled. To make this euident, we will bring in seuerall examples to declare the same of euident places, of figuratiue and obscure; of mixt, partlie euident, and partly obscure; lastly of places dissonant one from another how to reconcile them.

A rule to know when the text according to the letter is the true sense of the place, and when not.

1. Eccles. 7. 22. Surely there is no man iust in the earth,
that doth good and sinneth not.

An euident
place of Scrip-
ture carrying
the sense after
the letter,
with prooofe
thereof.

Heere looking vpon this place and obseruing the words, nothing I finde obscure, needing interpretation: but the right sense to be as the words openly declare, for the same agrees with the analogy of faith, it being a principle taught, That all men are sinners: the first petition, teaching euery man to aske pardon of his finnes: it agreeth with the circumstances of the place, and *Salomons* purpose, also with other Scriptures, as *Psal. 14. 3. Iam. 3. 2. 1. Ioh. 1. 8. Rom. 7. 19.* Therefore this and the like Scriptures deliuering in the letter the true meaning, wee are to proceed to instructions, without searching forth of anie other sense from the words, or standing vpon explaining of the words, being not obscure; except the rudenesse of the auditors vntaught in common things doth require a brieue vnfolding of the words as one commeth to them: For there is nothing so cleere, but euen the maine points of Christianitie needeth opening (as in this place; Who is a iust man; What sinne is; And to do good) to such as be vncatechised, and not instructed in the common tearmes of Religion, as God, Sauour, Law, Gospell, Faith, Repentance, Flesh, Spirit, and so forth.

An obscure
Scripture,
which cannot
be taken ac-
cording to
the letter.
The Papists
exposition
false, & pro-
ued false.
In examining
our expositi-
ons vpon pla-
ces, we must
first of all re-
fer the mat-
ter to some
point of Cate-

11. *Matth. 26. 26. This is my Body.*

This is an obscure Scripture, and cannot be meant literally as the Papists expound them; as if Christ had said; This bread is my naturall bodie, borne of the virgin *Marie* my mother, by transubstantiation; for it is absurd and too grosse a conceit: Therefore we search out another sense, and say as if Christ had said, and indeed as he meant; *This bread is a signe of my bodie, or my body Sacrament ally.*

Now to trie out expositions, we must come to the former Rules: First to confute the Papists, before we confirme our owne: the matter in hand is about the Sacrament, (for this is euer to be marked, of what the place speaketh, that so we may referre it to some Catechisme point, to trie the interpretation by, as places speaking of Christ, we must re-

ferre

ferre them to his nature or offices, and according vnto the Principles therein learned examine our expositions.) Therefore we are to referre this Predication to the doctrine of Sacraments, where we shall finde their exposition to be against the nature of a Sacrament, which is a relation and not truly a substance; a signe as well, as the thing signified.

chisme and after that principle of diuinity proceed therein.

II. Bring it to another part of the Catechisme, to the Creed, and we shall finde it to be against two Articles of the same; of Christs true humane nature, hauing a true body with all the dimensions, which being so, cannot be inclosed in a wafer cake. Also against Christ sitting at the right hand of his Father, which is euer true at all moment of times: but this cannot I beleue, if hee bee in the Sacrament, and euery morning Masse, and so often as the Sacrament is celebrated. It cannot be said that one true body can bee at one instant in two places.

Christ is not bodily in the Sacrament.

III. Tria it by the circumstances of the place, and it is ouerthrowen, considering who administred it, Iesus Christ sitting at the table, and the bread in his hand: by which either must his body sitting at the Table, be a fantastickall body, if the bread was his true Body; or the bread, but bread: if the bread was then but bread, it was not transubstantiated, belike till after his resurrection, and in so saying the first institution should be defectiue, and the disciples of Christ to receiue lesse than we doe, if it be now transubstantiated. Note againe, that it is called bread, and appeares euer bread: now if it were changed, it were a miracle: and no miracle but it was sensible. The Disciples they tooke it, saw Christ when they eat it, and felt no flesh. The end of a Sacrament is to remember him; now we remember not things present: it is against therefore the end of a Sacrament.

IV. Lastly, it is against Scripture; *Act. 3. 21.* The Papists exposition therefore is false, too Caniball like, allowing the eating of mans flesh; which the Iews abhorred to heare of. It is false, foolish, and absurd, against religion, reason, sense and naturall instinct.

Iohn 6. Our exposition true and plainly proved.

Contrariwise, our interpretation is true, and doth agree.

with

with the nature of a Sacrament, with Articles of Faith, with Scripture, *Ioh. 6. 63. Act. 3. 21.* with all the circumstances of the place, and with places speaking of the like matter, in like maner, and yet no transubstantiation; *Genes. 17. 10. 1. Cor. 10. 4. 1. Cor. 11. 25.* Therefore this our exposition is the right meaning of the words.

III. Rom. 12. 20. If thine enemy hunger feed him: If hee thirst, giue him drinke: for in so doing, thou shalt heape coales of fire vpon his head.

A scripture partly obscure, and partly euident.

These words are partly euident, and the sense in the letter in the words of exhortation: and partly obscure in the confirmation.

The triall of two expositions, whether of them true.

The first needs no explanation, the latter must bee interpreted: for that it seemes to carry an absurdity in it, to heap coales of fire vpon the head of him, to whom wee in charity are bound to doe good vnto: so may I hurt him, and not benefit him. There is a double meaning giuen of these words: Some say thus; By well doing, thy enemy not deserveng it, thou shalt increase Gods iudgements against him: But the circumstances of the place will not allow this. The Apostles intent is, to moue men to the worke of charity, euen to their enemies, to doe them good thereby, and to purpose the same. But if this were the sense, the reason were to shew how to be reuenged on him, and in shew of doing good, to intend him mischiese, which is against Christian charity (if we trie it by the doctrine of charity) the nature and end thereof. Some expound it thus: In so doing, thou shalt win him vnto thee by force, euen as if thou didst heape coales of fire vpon his head, which he should not be able to endure, but must needs yeeld to thee, thy good deeds will so enflame his affection of loue to burne in him towards thee. This may stand with the circumstances, the Apostles scope, the nature of charity, and with other Scriptures, *Matth. 5. 44. 1. Samuel 24. 17. 2. King. 6. 22. 23, Proverb. 25. 22.* Therefore the true sense.

IV. An example of reconciling places, as in Genes. 22. 1. and Iames 1. 13.

Where

Where the places seeme contradictory, to make these not to disagree, and to reconcile them, and so other Scriptures: Observe 1. whether the rules of opposition hold in them or no. 2. then note which of the places agree best with the body of Divinity and principles of Religion: as heere *James* his words doe; and learne from the analogie of Faith the scope and circumstances, the true sense thereof. 3. consider wherein the other seemes contradictory thereunto, as the place of *Genesis*, and there observe the sense also by the rules: 4. and lastly, lay to them some other place one or two agreeing and being alike in words or meaning to either of them, which by comparison with them, may give thee a right difference and shew the reconciliation of them, as *Exod.* 20. 20. which place agreeth with *Genes.* 22. 1. and withall interpreteth what is meant by tempting, even proving of *Abraham*, by which is plaine then, that there is no contradiction betwene the two places.

So *Matt.* 10. 5. & 28. 19. seeme to iarre, and Christ to be against his owne commandement. But consider and compare them with *Matt.* 21. 43. and *Act.* 13. 46. and the circumstances with the rules of exposition, and the reconciliation will be made, and no discord found at all. And thus much of the interpretation of the text.

That a Minister may faithfully and soundly interpret, there is required by necessary consequent from that which hath bene delivred heere in this Chapter, much knowledge.

I. Of Grammar. From false Grammar (as one saith) there cannot proceed true Divinity. By this 1. we find out the true construction, 2. the proper signification, 3. the emphasis of words, 4. the propriety of the tongue, 5. manner of speaking, and other things of lesse importance, yet necessary, about which Grammar is exercised.

II. Knowledge of the tongues in some measure is required, *Theologus must be Philologus*: the force of words are more fully in the originall text often, than in the translation: by a mans owne knowledge into the text, hee seeth the matter immediately with his owne eyes, when other see in

An example shewing how to reconcile places seeming to disagree.

What is needfull that a minister may soundly and faithfully be able to interpret scripture. Art of Grammar. Knowledge in the tongues, Heb. Greeke, and Latine, and the manifold good which cometh thereby.

the translation the matter by other mens eyes. Euery language hath peculiar words, dialects, tropes and figures. Scruples which may arise by variety of translations, may be preuented or taken away, doubts remoued, and translations more safely followed. The knowledge of three languages very necessary: the Hebrew tongue: in it the Canon of the old Testament was written: the Greeke tongue, in which language the Scriptures Canonically of the New Testament are set downe: and the Latine tongue for the reading of authors, wherein most haue written.

Arte of Rhetorike and other sciences.

Note the necessity of humane sciences for a Diuine. What fruit comes by much knowledge in diuers things.

III. Knowledge of Rhetorike, the Scriptures being full of tropes and figures, with knowledge in the rest of the Liberal Sciences: vnderstanding also in naturall Philosophie, Oeconomickes, Ethickes, Politickes, Geographie, Cosmographie: he may not be ignorant of Antiquities; he is to be acquainted with Histories; and with whatsoeuer he shall be occasioned to vse in the interpretation of the Scriptures; without which no man can worke cunningly vpon euery text, if he want the instrument, (that is) the skill of that arte which should helpe him therein.

The diuersity of knowledge in seuerall things which a man brings with him, to the reading of the Scripture, are as many candles to giue light to see into his text, both to finde out and lay open such diuersitie of matter as lie couched therein: as also to expound and to shew the full meaning of the words, as *Iohn* 10. 27. to interpret this word *Know*; note first, that he speakes by way of similitude from a Shepheard; then heere consider what is a Shepherds knowledge: first to know sheepe from goats: secondlie his sheepe from other mens: thirdlie to see to them, to loue, care, and to prouide for them. Now applie this to the text, and you haue the meaning of *Know*, which is, I know them from goats to bee mine, I see to them, loue, care, and prouide for them. And thus may wee expound difficult words, by considering to what Science or Arte to refer the word vnto. One Artiste cannot see by that single skill all things: but the Grammarian hee seeth and handles Grammaticall

Chap. 7. *The faithfull Shepheard.* 37

maticall points: the Rhetorician, Rhetorique: the Logitian, Logique: the Naturall and Morall Philosophers, their Philosophie: Historiographers, Antiquaries, and others, the points of their profession. Euerie one cannot tell whence is fetched the simile in *Iob*, 14. 7. 8. 9. nor handle it wel without insight into husbandrie. Nor *Iob*, 20. 18. and 24. 5. and 30. 29. and 47. 7. 9. nor *Ieremie* 8. 7. nor *Esaï* 50. 5. without naturall Philosophie: nor *Iob* 26. 7. nor 2. *King* 20. 9. *Esaï* 38. 8. *Amos* 9. 6. without Astronomie: nor know how the words in *Iob* 33. 9. are spoken, without Rhetoricke: nor 1. *Corint.* 10. 1. 2. 3. 4. *Act.* 5. 36. 37. without Historie. Nor 2. *Pet.* 1. 5. 6. 7. without Ethicks: nor *Genes.* 49. 10. without Politiques. And thus might I instance the occasion of all knowledge required to expound exactly euery place in the Scripture: which I speake not as if I were furnished with them, (for I heere shew but by my wants what I see to be needfull) nor to discourage some from the Ministerie, nor to dishart others that be painfull and profitable, who are already in the Ministerie though they haue not al these particulars to helpe the: But this is to shew that it is a brain-sicke opinion, to denie the vse of Arts to the Scripture, and to stir vs vp to the diligent study of these things, as we may any way possibly do, to commend also the great necessitie of vp-holding Schooles of learning for the attainment heereof: and that such as haue children and would prefer them to the Ministerie, should endeouour to traine them vp in all kind of learning, if any way they be able.

Scripture
doth require
the vse and
skill of all
sciences.

Knowledge
in Diuinitie
besides the
former hu-
mane science.
Catechisme.
Thoroughly
to be acquaint-
ed with the
Scriptures
themselues.
How to reade
them profitably.

IV. Knowledge (besides this humane Science) in Diuinitie, is absolutely necessary: And first it is necessarie that a Diuine be well grounded in the principles of Religion, to be able to iudge of his owne interpretations, the opinions of others: & to lay downe sound & wholesome doctrine, as before I haue declared the vse thereof. Secondly, that he be thoroughly acquainted with the Scriptures, by reading the same orderly thorow, without confusion, reuerently beginning with Praier; in humilitie, without pride or prophane-esse: attentiuely; without wandring thoughts; with a

hungring desire, without wearisomenesse or loathing, in faith without doubting, beleeuing and applying the same to himselfe; conscionably, with purpose to practise the same to Gods glory, without hypocrisie, constantly. This reading will by Gods spirit be blessed, to make a man expert in the Scriptures: for the other more particular maner of reading the Scriptures, I set those ouer to such as haue largely written thereof, that would be further instructed heerein.

Furnished
with good
bookes:
Of humanity.
See a booke
called Syno-
goga Iudaica.

V. A Minister must be furnished with books, as good helps to further his studie, and these of all sorts. First, for humanitie, of the seuerall Arts of Ethickes, Politickes, Oeconomicks, naturall Philosophy, such as haue written of Trees, Herbes, Beasts, of Husbandrie, Geographie, Histories of Iewish customes, of their Waights and Measures, and what other matter the learned haue written of for the Scriptures especially.

Of diuinity.

The Bible.

Dictionaries,
Concor-
dances and the
singular vse
thereof, to
finde proofes
for a doctrine
to enlarge the
vse of the
same by rea-
sons and ex-
amples, and
to handle a
common
place.

Next these, bookes of Diuinity and others necessary with such as are immediate intended helps therein. First, the Bible, the booke of God in English, Latin, Greeke and Hebrue: our best English translation, *Tremellius*, Septuagints translation: *Montanus* interlineall, or *Vatablus*: *Beza* his Testament. Secondly, Dictionaries, besides the Latin & Greeke common for all sorts, the Hebrue *Pagninus* and *Auenarius*. Thirdly, Concordances, Latin, Greeke and Hebrue, of which there is singular vse: a Concordance 1. helps memory much, to finde out any place of Scripture: also 2. in comparing Scriptures, to finde places, the same with the text repeated, or like places in words that afford helpe to prooue doctrines, by seeking the principal word in the doctrine: which it will helpe also to enlarge, by considering the seuerall places which speake of the same matter, or haue the same words, out of which may be obserued, differences, causes, effects, exhortations, promises, threats, yea and examples also, to handle thereby a Common place. As for example:

An instance.

If a man would speake of Feare, let him finde *Feare* in the Concordance, and there he shall see some place will tell him what feare is, as *Pro. 1. 7.* some the kinds, of God, of man, true and

and false feare, what to feare, and what not, as *Mat. 10.* Exhortations to true feare, *Deu. 4.* how to attaine it, *Pro. 2. 1. 2. 3. 4. 5.* *Deu. 17. 19.* signes of feare, *Pf. 119. 14.* The benefits reaped thereby, *Pf. 25. 34.* And diuers other things at large will be offered to thy consideration, to follow any point of Diuinity thereout, if once you had gotten an vse herein: the benefit of this is more then here I can conueniently expresse. Surely, he that vnderstands his text well, and knowes how to draw a doctrine, needes no printed or written Sermons, to helpe for to enlarge it : the right knowledge how to vse a Concordance, is euery way a sufficient helpe for proofes, reasons, and illustrations of the same. It may seeme, and will prooue irksome to him that at the first makes triall thereof : but time and experience will make it easie and pleasant.

I V. Analyticall expositions for the diuiding of bookes & chapters, and vnfolding of the Scriptures, as *Pf. lacherius* hath done on the History of the Bible : *Piscator* on the new Testament : and some of all such bookes helpe to shew you the coherence, the antecedents, and the consequents, the scope of the Author, the whole method and arguments for confirmation or confutation of the proposition handled.

Analyticall
exposit: on
and benefite
thereof.
*Helius Analy-
stis* vpon the
Prophets. See
Iohannem Pap-
pam.

It were verie good for a yong beginner to read euery day one chapter or two with some learned mans resolution of the same : hee shall profit much thereby in knowledge of the Scriptures. An excellent way for to traine vp one in for the ministry, if such a beginner be caused to repeat daily another mans analyticall labour only: try this & beleue as thou shalt finde by experience.

V. Of Annotations, as *Bezaet*, of Phrases, *Westhemerus*, and *Illyricus* in his *Clavis Scripturae*, hath gathered many, & of diuers acceptations of words, as also *Marlorats Enchiridion* sets downe : which booke is of very good vse, to shew how many waies many words are taken : to helpe to finde out like places to compare with the text, and to handle a Common place : the benefit of these bookes and such of the like kinde, is to further vse in the interpretation of any obscure portion of Scripture.

Annotations.
The commo-
dity of Mar-
lorats Enchi-
ridon.

Reconcili-
on of places.

VI. Of reconciling places seeming to differ, and to bee one from another, as *Christopher Obenhimius* and *Andreas Althamerus* hath done or any other, if any haue more, or done better of this matter.

Catechismes.
See some writers that haue reduced *Pr-sinus* Cate-chisme to the forme of Ser-mons.

VII. Catechismes conteneing the doctrine of the Church and principles of Religion, *Caluins Institutions*, and *Vrsinus* Catechisme; both which studied thoroughly, will sufficiently informe a mans iudgement in the chiefe points of Religion, which a Diuine must be well practised in, for the triall of his Doctrine, & other mens iudgements by the Analogie of faith, as before declared. It is good for a beginner to haue without booke the definitions and distributions of the principall heads of Theologie, as *Polanus* Partitions setteth downe, so that he may readily know to what head to refer his doctrines, or other mens propositions, to examine and iudge rightly of them.

Common-
place bookes,
and speciall
tractates, be-
ing particular
common-pla-
ces of seue-
rall things
at large.
Chemnitz loci
communis.

VIII. Common-place books, *Musculus*, *Peter Martyr*, *Zegedinus* tables, which booke is a summe of most principall learned mens labours before his time. At the first a Diuine is to exercise himselfe in handling and making Common places, for so doing he shal furnish himselfe with much matter, and learne to discourse, follow, and stand vpon a point in a Sermon. Vnder Common places, I conteine particular Tractats. of seuerall things, being some large Common place of some speciall point; of God, of Christ his incarnation, passion, resurrection, &c. and of any other thing distinctly set downe.

Commenta-
ries and what
vse to make of
them.

IX. Commentaries of Orthodox writers, al which, 1. wil helpe thee in vnderstanding the text: 2. they wil more confirme thy iudgement, seeing others to agree in that which thou hast conceiued thy selfe: 3. they by occasion of words, may put into thy minde what of thy selfe thou canst not dreame of, nor they themselues intended: 4. by these thou maiest as it were talke with and aske the iudgement of the greatest Diuines in the world, of any Scripture they write of: they yet living and speaking to vs by their labours: as *Caluin*, *Peter Martyr*, *Musculus* and others.

X. Ecclesiasticall

X. Ecclesiasticall Historiographers, *Eusebius* tripartite Historie, *Ruffinus*, *Socrates*, *Theodoretus*, *Sozomenus*, *Eugarius*, *Nicephorus*, *Iosephus*, *Philo Zonarus*: to which adde the Epistles of *Ierome* and other Fathers, and of late writers. These historical books are of this vse: 1. for the knowledge of the Churches estate: 2. to reforme maners: and 3. to abolish superstitions.

Ecclesiasticall Histories, and Epistles of the ancient Fathers.

The poorer sort may read *Io. Pappi Epistome Ecclesiasticæ Histor.*

XI. The Acts and Canons of ancient Councils, the Centuries, *Funtius*, *Sleidan*s Commentaries, and the booke of Martyrs: to see 1. the iudgment of Churches in matters of Religion: 2. the condemning of heresies: and 3. maintenance of the truth. Heereunto adde, the Harmony of confessions of late reformed Churches.

Acts and Canons of Councils.

The meaner sort may provide *Iouenins Collect.*

XII. Controuersies whereinto we may safely proceed, being well grounded by these things aforesaid. Heerein it is good, to begin with these of later times, *Caluin*, *Peter Martyr*, *Crammer*, *Iuell*, *Fulke*, *Sadel*, *Beza*, *Whittakers*, *Mornay* and *Reynolds*: then to other of former times, and also to the Fathers. But heere take these caueats touching the Fathers. First, see that the name be not counterfet, and the worke falsified (as of late the Fathers haue bene by the Papists.) Secondly, approue of their opinions, and of all other mens onely, as farre as they agree with Scriptures in matters of Saluation. Thirdly, when they differ, consider them as men, reuerence them and receiue them in the truth: but be tied to none in their errors. If it be possible, reconcile the iar, to make them agree. If thou canst not by the rules deliuered, then trie which is sound, and that hold. If an equall probability be of two, and reasons seeme to thee alike for both, make a profitable vse of either: but publicly broach neither vnto a common auditorie; if it be a matter of importance, refer it to Schooles, and preuent what may breed contention. If we will thus be wary, we shall not run into error for company, we shall vphold a consent and preserue a godly peace in the Church.

Controuersies, and when to study the, and whole in the first place.

They that are vnable to provide those that answer

Beilarmine, may vse *Synops. Papiami*. Caueats in reading of the Fathers.

Read *Dauen* vpon *Aug. Embrision*.

When we are thus fitly prepared and armed with the sound knowledge of the truth, against sophistrie and subtle

distinctions;

Schoolemen,
Papists, Cate-
chismes, Co-
mentaries,
Histories, &c.

Sixtus Semists,

The holy Spi-
rit of God.

distinctions, then may wee boldly enter vpon a dangerous
sort for yong Nouices, whom neuerthelesse in these daies,
for shew of their learning, Youths, wanton by their wits,
foolchardily rush vpon, and that in their very *a, b, c,* of Diui-
nitie, to their ruine and Churches disturbance: And these
are First, Schoolemen, *Peter Lombard, Thomas Aquinas, Sco-
tus, Bonaventura, & Durandus*. Secondly, Catechismes. *Ca-
misius, &c.* Thirdly, Commentaries, *Caietanus, Ferus, Tolet,
Arias Montanus, Stella, Pintus, Iansenius, Ribernus, & other
with Postils*. Fourthly, Histories, *Cesar Baronius, Onuphri-
us, August. Stinchus, Platina, Anastasius, & Iacobus de Vora-
gine*. Fifthly, *Gratian* decrees, *Raymondus* Decretals, *Clemen-
tius* Constitutions; the Extrauagants, the Epistles of Romish
Bishops; the Canon Law; the Glosses and Commentaries
of the Canonists; the Acts of late Councils, set forth by
Peter Crabbe, Martyrologies. Sixtly, Controuersies of *Ros-
sensius, Gregorie de Valentia, Stapletons, Hosius, Eccius, Hard-
ing, Bellarmine*, with others, and those that haue answered
them. Besides all these helps, he must haue to rule & direct
him in these subordinate meanes, the holy spirit of God, the
onely true interpretour of the Scriptures, which are his
owne words; who is the spirit of truth, leading and gui-
ding al his in the same; without which men for al the means,
may runne into errours, and grow into heresies: aboue all
the rest, this therefore pray for earnestly.

CHAP. VIII.

Of gathering doctrines from the Text.

What a Do-
ctrine is.

After interpretation Logically, Grammatically, and Rhe-
torically, doubtfull things being resolved, and obscure
made plaine, followes the Collection of Lessons or Do-
ctrines, which are propositions drawne from the Scripture,
teaching somewhat to be beleueed, onely for informing of
the iudgement. Heere first a Teacher must begin to builde,
that knowledge may goe before zeale to guide the same:
this of some is called the Didascalike or Doctrinall part of a
Sermon,

Sermon, wherein a truth is deliuered and confirmed : by this we onely learne to know and beleue. But to effect and doe is another part of the Sermon, following vpon this : *As for example* : This is a plaine Doctrine deliuered by the holy Ghost, *Prou. 29. 18. Where there is no vision, the people perish.* This onely informeth my iudgement to take knowledge of a thing, which is this : That they which want the preaching of Gods word, are in a fearefull estate : it is neither exhortation, dehortation, reprehension, commandement, promise, nor any such thing (for these indeed are consequents of doctrines.) Many such places be, which are euident doctrines of themselves : *Roman. 8. 1. 1. Corint. 2. 14. Galath. 3. 10. 11. Hebr. 13. 4. Psalm. 19. 17.* and a thousand moe ; out of which if we please, we need not stand to make other collection of Doctrines (except from the emphasie of a word, as an obseruation by the way) but forthwith come to the vse which is to bee made thereof, after the words bee explained, and a brieue Paraphrase made thereon. *As for example*, take these words of *Salomon, Prouerb. 29. 18.*

They are a Doctrine of themselves as other Prouerbes be : Heere then begin to expound the words thus : *Where there is no* : in the Hebrew it is onely, *in not*, a Preposition with an Aduerbe, in stead of a Noun : meaning in the want, or in not hauing vision. *Vision*, this word is diuersly taken in Scripture : first for an ordinary meanes wherby God reuealed his will to his Prophets, as *Numb. 12. 6. and 24. 4.* Secondly, for a more speciall manifesting of himselfe to *Moses*, as *Numb. 12. 8.* Thirdly, for the place of visions, *Ierusalem, Esai. 22.* Fourthly and lastly, for the word of the Prophets, the messengers of God to his people, *Esai. 1. 1. Obediah. 1. 1.* whereby vision is meant propheticie, and Obediah. vision and propheticie both one, 2. *Chron. 32. 33. Act. 2. 17. 1. 1.* Seers and Prophets were one, 1. *Sam. 9. 9.* Preaching is also called Prophecyng, 1. *Cor. 14. 1. 2. 3. 4. 5. 13.* which stands in the interpretation of the Scriptures, *vers. 13.* or expounding thereof, *vers. 5.* by words which may be vnderstood, *v. 9.* What preaching to edifie, exhort, comfort and instruct the Congregation, *chng. 12.*

After that the diuers signification of the word is noted, then set downe one proper and apt for the text, and prooue how that, and not the other is fittest.

The emphasis is noted, and how it serues to the purpose.

A paraphrase briefe in significant words, according to the explanation, acceptation, and emphasis of the words.

What it is to gather a doctrine, and when, & also by what helpes.

vers. 3-4. 19. In this last sense must this word vision be taken, and not in any of the three former senses; for this proposition is generall and euer true; but if we put instead of vision, Hierusalem, it would bee absurd to say, Where there is no Hierusalem, the people perish: or vnderstand it of vision to *Moses*, or the other which were but temporary, & are ceased; must therefore we perish? It is to be interpreted therefore, preaching, called vision and prophecie for the excellencie thereof: so do also the learned expound it. *The people*, that is, persons of all sorts, and not only the ruder multitude; the word is generall, and containeth all. *Perish*, there is a singular emphasis in this word, and therefore interpreters diuersly translate it. To cease and leaue off; to decay; to go backe, to rebell, to be naked, to perish: all which doe well agree to this matter in hand. So it is as if *Salomon* had said more at large; Where men are without, and want the true preaching of Gods word; there all sorts of men begin to giue ouer good things, which before they delighted in; they decay in graces, and fall backe: they become rebellious and wickedly disposed, wherby they make themselues naked of all graces, yea of Gods fauour, exposing themselues to their spirituall enemies, and so perish and come to destruction. Thus you see the doctrine explained and enlarged by a paraphrase, to the capacity of euery one: whereof in the next place are vses to be made, and then as one thinkes good, he may make some obseruation besides, after the explanation, acceptation, emphasis, &c.

The gathering of a doctrine, is where the doctrine is not expressed in the text, and is collected by good consequent necessarilie. The doctrine is not to bee writen from the text, as if the text were drawn to the lesson, and nor the doctrine from it; but must follow *instâ consequentiâ*; so is the collection *αὐτὸν* and *ἀνδραγαθία*, which is by help of Logically affection of arguments; from a generall to a speciall: from the whole to the parts: from the proper adiunct, to the subiect: and from the cause, effect, subiect, contraries, comparats, definition and distribution. As for example:

Ierem.

* *Ierem. 31. 31. I will make a new covenant*; out of which, this doctrine I gather from the adiunct: That the Law of *Moses* was not to be perpetuall, but for a time till an other come in place thereof, *Hebr. 13. 4.* Hence this doctrine ariseth: It is lawfull for Ministers to marry, and their marriage is honorable: which followes by iust consequent, *a genere ad speciem*; and is as good a doctrine, as if it had beene said expretly, the marriage of Ministers is honorable, and the bed vndeified. And thus he that so collects doctrines and deliueers them, is to be heard as the mouth of God. And hee that thus can doe, is an * *Apollon* in Gods Church, mightie in the Scriptures, shewing by Scripture that which he teacheth, *Act. 18. 24. 28.* and shall conuince the consciences of gaine-sayers, and establish the trueth in the hearts of the belceuers, and bee bold to vrge it vpon the hearers, as speaking with iudgement from authority.

Instances of gathering arguments Logically.

* The excellencie of a iudicious and a sound Teacher.

In gathering doctrines (which may be diuers waies obserued) proceed in this order, which is both naturall, and so helpfull to memory, and also will occasion a man to thinke of many lessons.

Whence to collect doctrines.

I. From the occasion of that Scripture; as diuers occasions were of the *Psalmes*, of *S. Pauls Epistles*; of the speeches of our Sauour Christ; of the Sermons in the *Acts*; and the same of other Scriptures, sometimes one, sometimes an other, and so accordingly may many doctrines bee gathered.

First, From the occasion.

II. From the coherence (when it is) with the other words in that place of Scripture.

Secondly, From the coherence, whether it be a bare affirmation or negation.

If a Reason, it may teach to obserue, that a reason is to be giuen of that which is deliuered for confirmation, and that a bare assertion without prooffe is not sufficient.

If the matter be followed, but without any reason annexed, it may shew the same sufficiently prooued, and easie to be receiued.

From a reason, or more reasons of that which went before.

If more reasons be brought in, and the matter much vrged, and largely stood vpon, it argues the necessity of that point; the earnest endenour of the authour therein, and that it is

H hardlie

hardly received of men as it ought, or easily reiected as it ought not to be.

From a pre-
vention of an
objection. If the words be a prenention of an objection, we may gather, that in teaching there is atwell required wisdom to prevent a foe, as to instruct a friend.

From a con-
clusion. If a conclusion; a time to be observed to end every thing, wherein is wisdom how far to speake in a matter, and when to conclude and be silent.

From a simi-
litude. If the words be a similitude to illustrate the matter; it may note the obscurity of the point handled, or the plaine and euident dealing of the Authour, noting withall the kinde of similitude, and whence it is fetched.

From exhor-
tation. Lastly, If an exhortation, threat, promise, and such like, we may collect the vse of them from that end, for which the spirit vseth them.

From com-
mandements. Also from Commandement affirmatiue and exhortati-
ons; that we are vnapt and slow to a thing. From Comman-
dement Negative and dehortation; our aptnesse to a thing.
Withall prooue the exhortation to be necessary or dehorta-
tion, also promises and threats by other Scriptures and ex-
amples; and shew wherein also the promises & threats made,
do stand, and in what particulars.

Thirdly, from III. From the scope and maine drift of the words, which
the scope. doctrine is chiefe and principall of that Scripture. As there
There is but is but one drift, so but one proper and most naturall doctrine
one true sense of that place, which though it may be delivered in a few
of a place, one words, yet it is contained sometimes in many, sometimes in
scope, & one fewer verses or words. *As for example.*

proper do-
ctrine or pro-
position. In handling the Epistle to the *Romans*, after the Preface
Of a generall to come to the matter, we shall finde the first scope and prin-
proposition cipall proposition, containing the same to be this: *That there*
or doctrine is but one way for all, Jew or Gentile to attaine saluation, euen by
gathered out the faith in Christ, wrought by the Gospell, the power of God to
of many saluation: which doctrine is contained and followed from
words, from the 16. verse of the first Chapter, to the beginning of the 9.
the most chap. whereunto all that is spoken is to be referred, as con-
principall taining reasons to confirme the same.

But now heere note, as there is a generall scope, and so a generall doctrine; so are there other propositions lesse generall contained within the same, and serue to prooue the more generall; the words hauing a generall scope to prooue likewise these lesse generall propositions. As to declare my meaning: The generall and principall proposition you heare what it is; now besides, the Apostle deliuers other propositions, Generall, as *Rom. 3. 9. All men are sinners*; which doctrine is contained from the 18. *vers.* of the first chap. to the 19. *verse* of the 2. chap. Again, *that the workes of the Law iustifie none: That faith alone iustifieth.* All which propositions, as they prooue the principall scope; so the verses wherein these propositions are set downe, must yeeld these doctrines, and the words must bee applied to prooue the same. For wee cannot infer by a true immediate consequent, the principall proposition out of them, which haue a more particular scope. Again, this is to be marked, that many things come into a discourse by the way, in handling of a matter, which are carefully to be obserued and taken heed vnto, which neither serue to prooue, either the principall scope, or the lesse generall doctrines; but comming in by way of preuention or vpon other occasions haue (as I may say) their indiuiduate scope: and so their like distinct and severall doctrines by themselves, as *Rom. 3. 1. 2.* where the scope is not that *all are sinners*, but to shew by way of preuention; that though the Iewes as well as the Gentiles bee vnder sin; yet haue they their preferment aboue these: there is the scope differing, the doctrine must differ also. So the *v. 3. and 4.* prooue not the prerogatiue of the Iewes, the scope of the two first verses: but are brought in by occasion of the Apostles owne words to preuent them. The purpose whereof is to shew that God is true and iust in his word and promise (though some doe not beleue the same) and is not without effect.

Thus wee see scope vpon scope in handling one chiefe point; where also wee vnderstand how the generall is approved by the speciall: the speciall by the words which con-

Propositions or doctrines lesse generall, drawn from the words which haue a more speciall scope. The lesse generall proueth the more generall.

Some verses or words which come in by the way prooue not other propositions either generall or speciall, but haue an especiall drift as the occasion is, for which they are brought, and so thereafter is the doctrine thence to be collected.

taine the same : so also will the words of an individuar proue the scope, and proposition gathered from thence : *As for example : Act. 15, 21.*

An example,
shewing how
the words
proue the
generall do-
ctrine or
scope, and
that the same
words af-
foord seuerall
lessons agree-
ing with the
principall do-
ctrine and
scope.

Which words containe reasons why the beleeuing Gentiles in some things should restraine their liberty for the weaker Iewes sake, who might be easily offended : and hardly yet bee drawn to their liberty in Christ by the impediments heerein declared : it is the speciall scope of these two verses, 20. 21. differing from that which went before.

The doctrine is this : *That the stronger is to beare with the weaker in indifferent things, when they see reasons that as yet hold them in their weaknesse, till they be better instructed :* euerie word containeth a reason to enforce this lesson to be receiued of the Gentiles, in the Iewes behalte.

1. From the authority of their opinion, *Moses* the man of God. 2. From the antiquity of it. 3. From the generality thereof, *in euery citie.* 4. For that there be preachers and vpholders of the same. 5. They haue the letter plainly, for that they hold. 6. They see yet a present publike obseruation of *Moses, euery sabbath.* Therefore sithence they haue such pulbackes, reasons yet to withhold them, they are a while to be borne withall : and the liberty of the stronger for feare of offences, to be restrained.

The scope thus we see, and the words to containe reasons and arguments to enforce the same, out of which arguments many doctrines may bee gathered agreeing vnto the scope : *As thus :*

Opinions of great persons once generally receiued are of great authority to bind men vnto them, and hardly can they be induced to forsake the same.

Fourthly.
From the ma-
ner of deliue-
ring the
words Gram-
matically, and
Rhetorically.

That antiquity, and so custome, in any religion holds so professors to like thereof, as they will hardly see their errors, and yeeld to a manifest trueth of late come to light, and known but to some. And so of all the rest of the former reasons may thus lessons be gathered fitly, to informe our iudgements from the scope.

IV. From the maner of deliueing the words, by a Grammaticall

Grammaticall Ellipsis, note the celerity of affection or brevity thereof, as *Genes. 11. 4. Acts. 5. 34. Exod. 22. 23. Psal. 6. 3.* And so also the use of Grammaticall figures approued. By enallage of tense, note the certaintie of the thing, *Gen. 10. 3. Esai. 9. 6. and 21. 9.* By iterating of Noun Substantives in the same Case, sheweth either:

- { an Emphasis, *Psal. 133. 2. Luk. 6. 42.*
- { or a multitude, *Gen. 32. 16.*
- { or a distribution, 1. *Chr. 16. 13. Le. 17. 3. 2. Chr. 19. 5.*
- { or else diuersitie and variety, *Pf. 12. 13. Pro. 20. 10.*

By iterating the same Substantives in construction in the singular number, they note an Emphasis and certaintie, *Exo. 31. 15. Micheas 2. 4.* in the plurall an excellency, *Pf. 136. 2. Eccle. 12.*

By repeating of the Verbe may be taught an Emphasis,

- { or vehemency, *Gen. 2. 17. Esa. 50. 2. & 56. 3.*
- { or certaintie, *Pf. 50. 21. Pf. 109. 10. Ier. 12. 16.*
- { or celerity, *2. King. 8. 10. Pron. 27. 23.*

By repeating of Adiectives is shewed an amplifying, encreasing, or extolling of the thing. *Ier. 24. 3. Esa. 6. 3. Exo. 34. 6. Ier. 7. 4. & 22. 29.*

By iterating of a Coniunction, vehemency. *Eze. 13. 9.*

By repeating of a Sentence is set out either:

- { a distribution, as *Eze. 46. 21.*
- { or Emphasis, *Exod. 12. 50. Pf. 145. 18. and 124. 1.*
- { or it is for Explanation, *Pf. 2. 3.*
- { or for Confirmation of the matter, *Pf. 33. 11.*

By an ironickall speech, a reprehension and the use thereof.

By interrogation, a vehement affirmation, *Gen. 47. Iosua 10. 30. Iudg. 4. 6. Ioh. 4. 35.*

or Negation, *Gen. 18. 4. Matt. 12. 26.*

or prohibition, *Psal. 79. 10. 2. Sam. 2. 22.*

or diuers affections, as admiration, pitie, complaint, *Ier. 14. 19. Matt. 23. 37.*

or reprehension, *Psa. 8. 10. Esa. 1. 21. Psa. 22. 1.*

So doth an Exclamation note as much.

By Concession note a negation and reprehension, *2. Cor.*

taine the same : so also will the words of an indiuiduat proue the scope, and proposition gathered from thence : *As for example : Act. 15, 21.*

An example, shewing how the words prouethe generall doctrine or scope, and that the same words afford seuerall lessons agreeing with the principall doctrine and scope.

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The scope thus we see, and the words to containe reasons and arguments to enforce the same, out of which arguments many doctrines may bee gathered agreeing vnto the scope : *As thus :*

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From the manner of deliuering the words Grammatically, and Rhetorically.

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By an ironical speech, a reprehension and the vse thereof.

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So doth an Exclamation note as much.

By Concession note a negation and reprehension, *2. Cor.*

16. And by all these the vse of Rhetoricke is confirmed. Also from promises or threats conditionally deliuered, and the end therefore. Out of all these (nothing in Scripture being in any maner vainly vttered) some good obseruation may be made.

Fifthly, from the order of the words & placing of them, and so of the parts of the diuision of the text. Nothing spoken idly, either for matter or maner in holy Scripture.

Sixthly, from coupling of words and sentences, or disioining of them.

Seuenthly, from the seuerall words one by one, and this is diuersly done. How many waies obseruations may bee gathered from the words.

V. From the order of the words as they be placed (either one part of the diuision, or one word) before or after another, as *Acts* 26. 18.

Opening of the eyes set before turning, doth teach that knowledge goeth before repentance. But heere the nature of the thing is to be considered, and other reasons of so placing the matter, whether naturall order be kept or no. For as nothing is spoken idly, so nothing is placed rashly by the pen man of Gods spirit in the Scripture. Wee in ordinary talke, seriously speaking and wisely, will neuer misplace our words wittingly in weighty matters. God disposeth of our words, *Prouerb*. 16. 1, much more of the Canonickall and holy Writers pen.

VI. From the coupling of words and sentences: by Copulative Coniunctions, shewing the parts to bee both true together absolutely, and not separably in that matter or circumstance, as *Eccles*. 12. 13. the feare of God and keeping the Commandements are inseparable, *Psal*. 34. 21. both the parts true. See *Psal*. 33. 17. *Matth*. 10. 1.

From disioinctive Coniunctions, shewing that but one of the words or sentences is true, or so to be in either, but not both, as the place intendeth.

VII. From the seuerall words: for God puts not only matter into the mindes of the Writers, and directts them in the maner, but also guides them in setting it downe with words, *Jerem*. 1. 9. 2. *Samuel* 23. 2. Our Saviour extends the truth of the Word to an *iota*, or a tittle, *Matth*. 5. 18. so substantiall is euery thing which therein is set downe.

Now this collecting of lessons from the words is diuersly done.

First, from the naturall and most proper signification, and emphasis of the word.

Secondly

Secondly, from the figurative vse thereof, containing some metaphor or other trope.

Thirdly, from the Grammaticall adsignification of the number, as the Apostle doth to the *Galath.* 3. 16. So of the Case, Gender, and Tence, speaking in the Present, Perfect, or Future tence. This is *Musculus* course, obseruing that he saith not thus and thus: but so and so. and thence collecteth lessons.

Fourthly from a Logically affection of a word; to another thing, as a cause, effect, subiect, adiunct, and so forth.

Fifthly, by making a question out of the words, and answering the same; which answer being prooued, must stand for a doctrine, and may be deliuered in a proposition. This way was practised by the reuerend man M. *Perkins*.

M. Perkins.
Eightly, from
circumstances,
first of
the time.

VIII. From the circumstances: First of the time, *quando*, day, night, winter, summer, present, past or future, fit, inconvenient, aduerser or prosperous: *quandam*, how long or short; once or often, *Heb.* 12. 26. 27.

2. From the person, God, Angels, Men; Diuell, and ill Secondly of Angels and Men; publike and generall as *Adam* and *Abram*; the person.
ham; or priuate, ordinary or extraordinary: Sex, man, woman, age, birth, country, estate, place or calling in Church or Common-weale: qualities of minde or body, good or bad, elect or reprobate.

3. From the place: heauen, earth or hell: sea, land: ho- Thirdly of
ly, prophane: large or strait: common or proper, and so the place.
forth.

But heere note, in gathering lessons from examples, to Note a difference between
make a difference betwene the person of Christ and men. Christs example, and
Our Saviours example euer good for instruction; yet not the example
in all things imitable, as what he did and spake as God, and of all other
what appertained to his proper office and Mediatourship. men.
So men may bee good, as yet often they doe ill; wee must
therefore consider the act or speech of the person; and then
the person himselfe, with all the circumstances of the same
before noted; and to gather the doctrine, els may we erre,
and collect that, which by iudiciall examination will not

stand, nor be found sound and approoueable.

Ninthly.
From the di-
uersitie of
matter con-
tained in the
words.

Whence to
begin and
what it is to
handle a
common
place.

When to
common
place.

Tenthly.
From a thing
by similitude
and proporti-
on.

IX. From the matter contained in the words ; Ecclesi-
asticall, Politicall, Domesticall, and so from the Ethicks,
Naturall Philosophie, Mathematicks, and Arts or Science
therein contained. *As for example. Psa. 72. 1. Giue thy iudge-
ment to the King, o God, and thy righteousness to the Kings
Somme.* Heere to take occasion to speake of politicke go-
uernment. o God: from this to handle that point of Diuinity
concerning God. *Righteousnesse*: from this to speake of Di-
uine, Morall, and Christian Righteousnesse. (*Somme*:) from
this to speake of Oeconomicks somewhat. And so likewise
out of any text to fall into a Common place ; which is to
handle a thing by the definition, distribution, cause, effect,
by the agreeableness with, or disagreeing from other things :
all which are to be proued by Scripture, reason, and testimo-
nies; and so must be in stead of doctrines; whereof vses must
be made as of collected lessons; to conuince the false defini-
tions and distributions ; to instruct for practise, and correct
vice by the same ; and to comfort as the matter shall serue.

The common maner of proceeding into a Common
place, is by these formes^e (as) Heere let vs see what this is :
(or) We haue occasion hence to speake of such a matter, and
so forth. But yet it is not conuenient to take euery where
occasion to Common place vpon anie word, but vpon such
as the text may well affoord, when the people neede to be
enformed thereof as yet ignorant, being an vncatechised
Congregation : or when some notable vice is commonly
committed, and necessarily to be corrected : or some godly
duty to be commended, which happily is made then no ac-
count of, or contemned, as is the preaching of the Word,
and such like.

X. From a thing by proportion and resemblance to an
other, as *Heb. 11. 1. as Abraham* left his naturall country at
Gods bidding, to enioy Canaan ; so must we this world, to
inherit heaven. And such lessons may be followed and v-
ged, where good reason may bee giuen of a true proporti-
on betweene things compared: as *Abraham* fitly heere may
be

be for euerie Christian; and Canaan was a true type of Heauen.

Thus wee see how we may make an Allegorie, which is not simplie vnlawfull; for the Apostle doth allegorize, *1. Cor. 2. 9.* And it is but an argument drawn from a similitude, when the words are expounded mystically, otherwise than the literall sense doth afford.

But in gathering allegories: First, gather them after the true and naturall sense bee deliuered, and not before. Secondly, let them not be too farre fetched, strained, obscure, or foolish: but agreeing with the Analogie of Faith, and other manifest Scriptures. The best Allegorizing is when the parts of the allegorie may bee referred to other Scriptures, speaking of the same properly, as *Matt. 26. 36.* and so forth. Where Christ may resemble euerie pastor: *Peter*, *Iames*, and *Iohn*, Christian professours. *Gethsamene*, the Congregation; their sleepe, sinne; *Iudas*, the diuell.

The proportion then is this: As the Disciples in *Gethsamene*, though warned to watch and pray till Christs coming to them againe, yet fell soone asleepe: and had not Christ returned and awaked them, *Iudas* and his traitie suddenly had seized vpon them. Euen so, though a Pastor teach his flocke, and forewarne them, and leaue them but a while to themselues; they will soone fall to sinne, and bee suddenly overtaken of the diuell and his instruments, if hee come not eftswoones againe to call them, and stirre them vp to godlinesse. This allegorie is true, and apt; for Christ is called a Pastour; the three Disciples were Christians; sinne is called sleepe, *Rom. 13.* and *Iudas* a diuell; men are apt to sinne, as to sleepe; and the absence of a Pastor very perilous. *Prov. 29. 18.* so as this agreeth with other Scriptures and the Analogie of Faith. Thirdly, handle an allegorie briefly, and vse them not too often. Fourthly, let the vse and end be for instruction of life, but not for any prooofe of doctrine. Fifthly, let the ancient, graue, and wise collect them. It is not a safe way for yong beginners nor well exercised in the Scriptures, and grounded in the trueth. Allegories are

How to Allegorize lawfully.

Five things to be obserued in allegorizing.
See *Lutheri Allegorias.*

An instance of an allegorie.

The parts of the allegorie must be prooued true and apt from the Scripture.

delightfull, and therefore youth will (as I may say) *lapse* into, soone waxe wanton immoderately heerein, and so in stead of vsing, abuse the Scripture.

Allegories may be gathered diuersly.

Fower waies
an allegorie
may be raised.

First, from names, and signification thereof. as *Beelzebub* prince of Flies, the Diuell. Hence this allegorie. As great flies, but easilie blowing vpon flesh in warme weather, infects it, and makes it more and more craule with gentles: so doth the diuell by blasting of our soules with suggestions in time of prosperitie, &c. But note heere, with the nature and signification consider the nature of that whence it is taken (as you see from this) and also the nature of that whereunto it is applied.

From Histories.

Secondly, from Histories, taking occasion often from the name, as *Luke 8. 41. 49. Iairus* signifieth one inlightned; hearing of Christ, seekes to him in hope of helpe; but whilest he is praying, comes the diuell or his instrument, and interrupts and would withdraw him to giue ouer; but that Christ Iesus *vers. 50.* comforts him, and giues him encouragement to beleue, and so forth. In stories where the places seeme not to affoord much matter, there men haue accustomed to gather an Allegorie, as *Genes. 27. 14. 15. 16. 17. Luke 19. 2. 3. 4. and vers. 29. 30. 31. 32. 33. 34. and 45.* and such like.

From what
places chiefly
the Ancient
haue vsed to
gather allegories.

From some
certaine places
of Scripture,
hauing
a shew of error
or of absurdity.

Thirdly, from those Scriptures, where the words haue a shew of an vntueth in the letter; and must bee vnderstood figuratiuely, as *Psal. 9. 13.* which Christ literally taken neuer did, *Psal. 118. 22. Esai. 11. Matt. 21. 44. & 4. 12.* and such like; where the literall sense seemeth to inferre an absurditie, as *Rom. 12. 20. Mark. 11. 13. 14. Luk. 6. 29. 30.* where the matter in the literall sense may seeme in regard of the baseness thereof, to derogate from the wisdom of the penman; whose excellencie of vnderstanding and calling cannot but perswade vs of a farther and more excellent matter then the letter barely intendeth. Likewise *Iob. 4. 35. Rom. 13. 11. 12. 1. Cor. 3. 12.* so many places in the *Proverbes*, as *cap. 24. 30. chap. 6. 9. chap. 9. 1. 2. 3. &c. and 25. 16. Dent. 25. 4.*

All

All these haue a further meaning then the letter.

Moreouer, where the words be typicall: either in precept, as *Exod. 22. 18. 19. Leu. 12. 23.* or Example, as in *Abraham. Gen. 22. Iosua, Sampson, Dauid,* and others.

XI. Lastly, from Similitudes may lessons be gathered, Eleuenthly & lastly.

First, from the drift whereto it is brought: and then from the very letter and thing it selfe, whence the similitude is made without regarding the similitude: as if it were a plaine narration: as *Gal. 4. 1. 2.*

The scope is to shew by the similitude, that the Law of An example. God makes not free, but keepes in bondage: for it doth with vs as tutors and gouernours do with an heire being a childe; euen keepe them vnder as a seruant.

The lesson from the scope is: that the Law is seruitude, and freeth not, neither can it, more then tutors a childe: but is at the fathers appointment.

From the letter this lesson. That a wise and a godly father will bring vp his childe well, though he be his only son and heire, vnder tutors and gouernours. For we must know that the thing, from whence the similitude is fetched, is the same in it selfe, for which it is brought to illustrate another. If the wrath of a King be fearefull as the roaring of a Lion: as *Salomon* saith, then a Lions roaring is fearefull.

This collecting of lessons from a similitude, is not onely when it is largely set downe, but euen contined in one word by a Metaphor; as when a Minister is called a shepheard; and a beleener a sheepe; a wicked man a dogge; we may note the nature of the thing whence the similitude is drawn: and so farre as it may well agree to the thing to which it is brought, applie the same in the seuerall properties to it as doctrines, but then proue them in the application and make vse thereof.

Thus may we doe in Parables.

First marke the scope and the lessons thence, and then from the letter: But yet beware we gather not lessons from enerie thing therein; so many absurdities might follow: neither intended in the scope and spirituall sense, nor in the

From places
Typicall.

Eleuenthly &
lastly.
From Simi-
litudes.

Similitudes of
two sorts.

*First Philo-
sophia.*

*Pinies natural
Historie is of
good vse for
enlarging,
such a simili-
tude, as is
fetched from
the creatures.
Geminiani Si-
milia.*

*Io. Gassii Simi-
lilia.*

Diduli Similia.

To collect
lessons from
Parables.

letter true : as in the Parable of *Dives*, it is said, he speaks in hell, and hath a tongue, which is not true. Many things in Parables may be supposed, as if it were so to teach a truth by a feigned thing.

Of Typicall places.

Three sorts of places in Scripture haue a double sense, Similies, Parables, and Typicall places.

Seuen things to be obserued in deliuering a Doctrine, and prouing the same.

Ground of the Doctrine to be laied open by a paraphrase if need be.

What Doctrines to gather, & what to enlarge.

Doctrines must be very sound.

What things to be auoided in preaching.

Typical places, as Similies and Parables, haue also a double sense, literall and spirituall. Many of the chiefest and heads of the Iewes, were types of Christ. The Iewes in prosperitie & aduersitie, their blessings and curses, and much of their seruice typicall to vs : and therefore double obseruations may be thence made. And thus much how to gather Doctrine.

Now of the deliuey and prooffe of the Doctrines : wherein

I. Follow your diuision, and gather the doctrines as the partes doe lie in order : for therefore is the diuision made.

II. Before or after the doctrine be deliuered, lay open the ground thereof, that it may euidently appeare how it ariseth : this is much to perswade, to beleue and embrace the same : now this easily may be done by a short paraphrase.

III. Collect such onely as aptly may be collected : and of these : First, what are well knowen, note them onely in few words, and but point as it were at them. Secondly, the more seldome and rare, and withall profitable, them onely prosecute largely. Euerie text hath some certaine words and circumstances more Emphaticall than the rest. Thirdly, whatsoever may bee about the capacitie of the hearers, omit that. All men are not apt for euery thing, *Ioh. 1. 6. 12. 1. Cor. 3. 1. 2.* there is beginning, growth, and doctrine for both. Fourthly, euerie thing inconuenient to be vttered, in respect of time, place, and person, is to be with silence passed over : heerein is a Ministers wisdome well seene.

V. All Doctrines must be sound and good. *1. Tim. 4. 6.* wholesome words according to godlinesse, *1. Timoth. 6. 3.* vncorrupt. *Tit. 2. 7.* profitable, *Tit. 3. 6.* standing in faith and charitie, *2. Timoth. 1. 13.* Wee must auoid carefully prophane, Iewish, and old wiues fables, *1. Timoth. 4. 7.* dotting, foolish, and vnlearned questions, *2. Tim. 2. 23.* strife about words, *1. Tim. 6. 4.* Commandements of men, which

turne

turne away from the truth, *Tit. 1. 14.* Genealogies, contentions, brawlings about the law; and whatsoeuer is vnprofitable, which procureth enuie, ingendreth strife, railing, all surmises; which also peruerteth the hearers, increaseth to more vngodlinesse, prophane and vaine babblings, *2. Timot. 2. 16.* and whatsoeuer worketh annoiance to godly peace.

Now that the doctrine may be sound & true: *First* ponder it well before it be deliuered. *Secondly*, examine it by the former rules, the Scripture and Analogie of Faith. *Thirdly*, see the iudgement of all sound ancient and late Writers thereupon. *Fourthly*, let it not be a point in controuersie vndetermined of the Church; for its hard to define a truth in matters disputable and not certainly concluded vpon. *Fifthly*, Euill grounds, let none of these things bee the ground of our opinions, to broach them to the people; no mans bare assertion without substantiall prooffe, old custome, estimation of mens learning and holinesse, good intent, carnall reason, nor selfe conceit, where the word warrants not. These may not sit downe to teach in *Moses chaire*, nor beare any sway in the Lords matters, concerning his worship and his seruice.

How to deli-
uer alwaies
sound do-
ctrine.

V. The doctrine being true and sound; *First*, deliuer it to the people grauely, with deliberate audible voice, and distinct sound in the words, not forcing it as in exhortation. There is one voice and speech for doctrine, another for exhortation, threats and dehortations. The nature of things must distinguish the action and pronuntiation. To bee loud in doctrine & low in exhortation, or alike in both, is to make discord betweene the matter and proper maner, belonging thereunto. *Secondly*, let the doctrine be a short proposition, deliuered in few, proper and significant words; vsing as neere as possible may bee, the phrased and words of Scripture; auoid all obscure tearmes, not vsuall, also words doubtful, lest either the matter bee not vnderstood or mistaken. And therefore if any words bee so by necessity or vnawares vttered, expound your meaning before you doe leaue them, that the doctrine may goe for currant.

How a do-
ctrine is to be
deliuered.

VI. After so deliuered, shew sometimes the reason why

Three things to establish the truth of a doctrine.

First a reason of the doctrine. Then a proofe of the same doctrine from the word. And thirdly an example to instance the same.

For this see Doct Willet practise vpon Iude.

By whatto confirme doctrine, and how to deale in bringing in a proofe.

Too many quotations to prooue one thing not good as it is now vsed.

How to prooue the doctrine if thou canst not find an euident and plaine place for it.

it is or ought to be so, but cuer prooue it, (except it be a maine principle sufficiently knowen and approoued) for the hearers are not bound to receiue our bare affirmations or negations without warrant. Instance the truth of the doctrine, sometime by an example: to make it more euident: as speaking of *Feare*: The doctrine being this: *The Feare of God escheweth euill*: This may be prooued *Prou. 8. Prou. 15.* an instance, *Iob. 1. 2. Ioseph.*

Confirme the doctrine by Canonically Scripture, *Nehem. 8. 8. Aeth. 18. 28.* and out of plaine places, without any or least obscurity, but if any be obscure, explaine the same; and enlarge also the proofe to declare how it confirms the doctrine deliuered, aptly and not strained, which will thus appeare, if the place of proofe will thence affoord the same doctrine to be collected, for which its brought foorth to confirme an other Scripture. Let the proofe be in the sense, and not only in the bare shew of the letter, and recite either the whole, or but some part of the place, as much as serues for the purpose in hand; to auoid tediousnesse to the hearers, & to prevent forgetfulnesse of thine owne matter in hand, vse not many, but few pregnant proofes: by two or three witness, euery truth is confirmed.

There is a new vpstart quoting of Scripture now vsed, Chapter and Verse for euery word: It is an irreuerent abuse, a superfluous and prophane tossing of the Scriptures, without profit to the hearers; whose vnderstanding can neither conceiue them, nor memory beare them away. Pride the inuentor, to publish the excellency of memory, seeking praise from Gods gift, and making admirable his naturall worke by abusing his word, like *Iudasse* in shew of loue to kisse him, whilest in kissing they betray him. It is not possible (especially for the yonger sort, whose vanity it is for the most part) for to haue seriously considered of so many Scriptures, how aptly and truly they bee alleged for the purpose.

If you haue no plaine place, prooue it by necessary consequent out of other Scriptures, by Logically reasoning, from signification

signification of a word, from Grammaticall adsignification, from a principle of Religion, and so forth. Adde therunto testimony of Fathers and famous Diuines, consent of Churches, Councils, and confession of aduersaries, for the better perswading of the hearers, if it be thought conuenient or necessary. For these helpe much to perswade to the truth first confirmed by the Word, though their authoriry be nothing besides the Word in matters of saluation, much lesse in any thing to be alieged and opposed against the truth approved by holy writ.

If it be a doctrine in controversy, and before a learned auditory.

VII. After all this, then exhort to the imbracing of this doctrine, as being the truth, and vrge the force of the proofs briefly, to perswade a constant holding of the same; if it be a doctrine oppugned, or wherein the people stand wauering; els it is needlesse so farre to vrge euery doctrine, or to exhort so to that which already is beleueed and receiued for a certaine truth.

Exhortation vpon the proofs.

Note that euery doctrine may bee brought to some principles of Religion, Commandement, Articles of Faith, or Petition in the Lords Praier, as *Berhusius* in his Postill sheweth.

A note,

Thus much of collections of Doctrines, wherein wee see what profound knowledge in Scripture for gatherings of Doctrines, and confirming them by proofes is required of the Minister, and what a student, and how well read hee ought to be in authors, to see their iudgements, that he may become exact in this point; to informe and confirme men in the truth, and to settle them in Religion without wauering.

Much is required to be able to teach the truth soundly.

CHAP. IX.

Of making vse of the doctrine, shewing what to doe with it.

AFTER the deliuey of the Doctrine, enforming the auditory that there is such a thing, and what it is, follows the vse necessarilie: that the hearers may know what to do with that which they so vnderstand. These two cannot in

How to make vse of the doctrine.

nature be sundred, nothing can be taught but there is an vse and end therof; and these be distinct in nature; the doctrine goes before, and the vse comes after. A lesson without vse, is as a deuised thing idly without end. And it is lesse cunning to giue a precept, than to shew aptly the vse thereof. Wee must therefore first in euery Scripture shew the doctrine; as laying a ground of our speech, and thereon build the vse for further edification.

Four kindes
of vses.

The vses which are to bee made of doctrines are principally these foure, as it is, 2.Tim. 3. 16. Rom. 15. 4.

Of the vse Redargutine.

Redargutine.

I. *The first is Redargutine*, when the doctrine is vsed to confute and ouerthrow an error or heresie, contrary to that truth in the doctrine. And this is the duty of a Teacher; the Prophets vsed it, *Esay 44.* our Sauour Christ, *Matth. 5. & 6. & 15.* against false interpretations, traditions, and against false opinions. *Matt. 22.* So likewise the Apostles, *Act. 17. 2. & 9. 29.* and heerein he must haue ability, *Tir. 1. 9.*

In conuincing the aduersaries.

Five things to
be done faith-
fully to con-
uince an Ad-
uersary.

1. To do them no wrong, lay downe their errour truly and briefly, as it is held by them, expounding the meaning and distinguishing of the words from their owne best approoued Writers, if any obscurity bee in it, or ambiguitie; that so the matter bee not mistaken, nor the Aduersary haue occasion to cauill and denie the position.

2. Not to make it grosser nor more absurd than it is, shew wherein wee consent, and how far we may approoue of that opinion. This course will shew our faithfull dealing, allowing truth in all things, and in euery one, and that we willfully dissent not where we haue iust cause to agree.

3. Note our dissent, and wherein wee differ, and they mistake the matter; shewing our reasons for the truth (as I haue declared in confirmation of a doctrine) and bring in wjthall, the forciblest obiections which the Aduersaries make against vs, to gainsay that wee hold. For there are two sorts of obiections; one which the Aduersary vseth against vs to hinder our confirmation, and to weaken the rea-

Two sorts of
obiections to
bee made and
answered.

sons

sons which we bring for the truth we hold. The other which they make against our arguments in confuting their errors. The objections we must answer, according as they be made; some from the Scriptures, some from the testimonies of men, Fathers, and Councils, and withall to weigh what may apparently bee excepted against our answer, and prevent that.

4. The difference being cleere between vs, confute their error. *First*, by expresse words of Scripture. *Secondly*, by reasons drawen from Scripture. *Thirdly*, from a principle of Religion. *Fourthly*, from testimonie of the Fathers, by their interpreting of those Scriptures which we bring in, or their assertions elswhere. *Fifthly*, from Councils. *Sixthly*, from some of their owne writers disagreeing happily in that point, or from some of their generall principles, wherein we and they agree, shewing that those and such errors of theirs cannot stand together. *Seuenthly*, by discovering the absurdity, and the weake grounds whereon they build such an error, from the bare opinion of one man, or consent of manie, from Custome, from deceived Councils, forged Authors, from fathers mistaken or perverted, traditions, pretended verities vnwritten, Apocryphall books, or from Canonically Scripture, but the place misalleaged contrarie to the meaning, or not fully alleaged, by adding or detracting, or from a translation erroneous: for these be the Sophistical delusions and deceivable courses which heretikes and schismatices vse to maintaine their errors with.

With what
to confute an
error.

Tenne weake
grounds to
build vpon,
which are the
props of er-
rors.

5. The danger of the error is to be declared.

But heere; *First*, let none fall to conuince error, except by extreme necessity they be vrged thereunto, before they haue for some time deliuered a certaine truth; and Carechized the people. It is a preposterous course, comming to an ignorant people and superstitious. as most ignorant persons be, to begin forthwith to handle controuersies; it breeds contention, it makes the common sort (who cannot iudge what is spoken for, or but objected onely against the truth, to be answered, for further clearing of the

Four causes
to be marked
before men
enter into a
controuersie.

truth) to thinke the Preacher teacheth contrarie things, and to speake he knowes not what. It were better to beare with many things, (yet in the mean season it is fit to tell them that he would gladly inform them, wherein they erre: but for that, as yet, they are not able to beare what he would vtter) till they be taught the principles plainly & diligently, and after a familiar maner; winding the truth into them at vnawares as it were, without controlement of their ignorant customes and maners for a while. *S. Paul* was sometime at Ephesus before he cried openly out of the idoll *Diana*.

What con-
trouerſies first
to be hand-
led; and how
farre to pro-
ceed.

Secondly, heerein let none meddle farther, when they begin, then may benefit the hearers, and themselves well able to deale with. It is good to raise vp no more spirits by shewing the arguments of the aduersarie, then may bee cunningly coniured downe againe, lest in seeming either to withdraw or to keepe any from errour, such should confirme men therein, and put words into their mowthes, to speake against the truth, before vnknownen to them. A foolish merchant is he, who will so much make mention of other mens wares, as that he thereby, though not intended, overthrow his owne market. Hee is foole-hardie that will challenge an other into the field, bring him out weapons, and himselfe without skill to warde off, and so letting himselfe bee beate with that which hee brings. Controuerſies require sharpnesse of wit, and some cunning to find out *Sathans* Sophistrie. Yoong Cockerils that begin but to crow, may not set vpon the great Cockes of the game. There be many Nouices who haue scarce learned the *a, b, c*, in Diuinitie, ignorant in a maner of the common principles of religion, yet in these daies wil be meddling with the chiefeſt controuerſies: some crowing against that Sophistical *Bellarmino*: some billing at that profound & Iudiciall interpreter *Caluini*; audaciously controuling him, and foolishly despising his incomparable learning and skill. Some running into the troublesome point of Discipline, when hardly they know what the name meaneth: beleeuing what they heare; but saying nothing what they see themselves iudicially.

The vanitie
and folly of
yoong Di-
uines.

ally. A better way were it to let them alone, till men bee growne in iudgement & able to speake in these things profitably and learnedly : and then also to proceed wisely, and moderately : and in the meane time to bend our wits to such things as tend more to edification, and building vp men in the common saluation.

Thirdly, let vs beware we call not vpon, or once mention, old, dead, & by-past heresies, out of all mens memories : this were but to keepe in minde what were better buried euer in obliuion : neither deuise any new, which are not held, which were so to fight with our owne shadow, and to vtter lies, and offend against charitie by slander : a wicked practise of the Papists against vs, and some of our owne brethren amongst our selues.

Fourthly, and lastly, in confutation of any error, let these things be looked vnto, for the better warrant. First, that the text do occasion it by good consequent, or directly speake against it ; that we seeme not to delight in controuersies, arguing a vaine contentious spirit. Secondly, that it be such a one, as at that time is abroad, or forthwith is like to come forth, and also dangerous to the Church. Thirdly, that also it be necessarie to be mentioned and confuted, before that audiorie ; and then also very conueniently. Fourthly, that it be expedient to the edification of those Hearers present. It is altogether a fault, to spend in Countrie and rude assemblies, the whole time, or most part of the Sermon in some point of controuersies : as some vse to doe without such iust occasion, or some so necessary a cause. These spirits benefit little their audiorie, and breed more contention then conscience. And thus much for Redargutiue vse.

Of the vse Instructiue.

II. *Is Instructiue*, when the doctrine is vsed to bring vs to the exercise of Christian duties to God and man. And this is the Ministers durie, as the example of our Saviour in his Sermon shewes, the Apostles also in their Epistles.

This vse must be according to the doctrine, which doctrine is either a Proposition without regard of circum-

Old and by-past heresies or such as are not amongst vs, nor to be mentioned.

When a Minister hath warrant from his text to enter into a controuersie.

Instructiue vse and what it is.

Matth. 7.

Rom. 12.

James epist.

The ground

of this vse is

either a do-

stances

ctrine or an
obseruation
of circum-
stances in
stead thereof.

How to ga-
ther rightly
an instruction
from an ex-
ample.

stances enforming iudgement, as thus: *Nothing can crosse Gods determination. Salvation is of free grace. True faith rests on Gods promise:* Whence vse of instruction, correction, re-dargution & consolation may be drawen. Or in stead of the doctrine, the obseruing and shewing of circumstances, with the thing done or spoken, is the ground of the instruction: as when we say; You see heere this or that done or spoken, by this or that person, when, where and how; which bare relation of things and circumstances is the thing taught to enforme the vnderstanding: whence the vse of instruction concerning some dutie, which must be done, may be made, and also ought to be gathered. *First*, from the due consideration of the matter in hand, whether it be ecclesiasticall, politicall, or oeconomically, or what thing els soeuer. *Secondly*, carefully to gather together all the circumstances in that place particularly, & so make the instruction accordingly, fitting to the same matter, time, place and person. For instructions from examples, vsual in storie, may be erroneously gathered, except these things be carefully noted; as for example in Reading, *Iudg.* 16. 30. to gather that it is lawfull for a man, to venture his life and kill himselfe to bee reuenged on his enemies, is false and against the Word: which error comes (if so collected) from want of consideration of all the circumstances; the partie is *Sampson* the Iudge of Israel, a type of Christ, who did it by the instinct of Gods spirit, not to reuenge himselfe, but to performe his calling, & to execute Gods vengeance against the Lords enemies; according to all which the instruction must bee made, and so it will be good. But if the place bee of a generall dutie, which belongeth to any, as of any part of holinesse to God, righteousness to other, sobrietie to ones selfe: albeit the person be of a speciall calling, yet the instruction must bee generall; onely vrged more vpon that calling, whereof the place giues the instance and example. As if the act were of diligence in a mans calling, which is a dutie of euerie man: but let the instance be of *S. Paul* an Apostle, a Preacher; and therefore to be vrged vpon Preachers more specially

cially to bee diligent. So of *Daniels* praying. Praying is a generall dutie of all: but the example of *Daniel* is of a Prophet and of a great States man, both which sort, are to bee vrged to the daily exercise of Praier.

After the Instruction be laid downe, three things are to be performed.

I. Prooue it, and then vse perswasions and exhortations thereunto: vrg the same by good reasons vpon the auditors to doe it. *First*, from a commandement affirmatiue: the approbation thereof with God, with godly-men, whose testimonie and sentences heere are to be brought in, yea the sayings of Heathen, touching morall duties. *Secondly*, promises temporall & of eternal fauor mentioned in Scripture, to such as performe that dutie. *Thirdly*, from the effects and vse thereof to Gods glory, from profit that cometh to a mans selfe & to others thereby. *Fourthly*, set it forth by examples, which both delight the hearers and doe mooue and teach the ruder sort. These examples are of two sorts: One of such as practised the duty handled: and another of such as receiued blessings from God, and honor with man therefore; & heere may the examples not onely extant in Scripture, but othert rue writers, both Christian and Prophane, be brought forth, yea the shadowes of these in brute creatures: which be of great force to perswade, & very lawfull to bee vsed. *Fifthly*, vse Similitudes, which may be taken from persons, things & actions, which haue this vse, both to explaine the necessity, equity, & easinesse of the thing: as also to win the hearer by so plaine & euident demonstrations. But here beware the similies be from things knownen, *1. Cor. 9. 24.* easie to be conceived, & apt; so are all Similies made in Scripture, whether but short, as *Esa. 1. 3. 8. 18. & 9. 1. & 30. 13. Jer. 5. 8.* or more at large, as *Esa. 5. 1.* &c. Our Sauours parables, and *Nathans* to *Dauid*: these being plaine they will be vnderstood, and will draw an assent to the Parable, being deliuered in the third person. Men in hearing, will giue sentence, by force of their iudgement; and after the same assent giuen, then being aptly applied to the matter in hand,

How to vrg
and enforce a
dutie vpon a
people by
commande-
ments.

Promises.

Effects.

Examples.

Examples of
two sorts.

Similitudes.

What Simi-
lies to vse, and
the benefit of
them.

it will cause their consciences to vrge them after the sentence they haue giuen, as appeares in *Dauid*. By which it is manifest, that families are of excellent vse euen to teach, moue and delight the Hearer; and their Ministerie powerful which must vsethem. *S. Chrysostome* heerein was much in euery Sermon, to whom in this practise, no man lightly is to be compared. Sixtly, making of comparisns betweene it and other vertues, & how the practise of vertue doth keepe men from the contrarie vice.

To shew the way & means to attaine to that vertue.

II. Thing to bee done, is to declare the meanes to attaine thereunto, if it be hard to be vnderstood: for after a matter be declared, & reasons vrged, the parties may be moued, but know not the way thereunto: therefore must the meanes be shewed, which the holy Spirit in Scripture practiseth: who, as for an instance, teaching what feare is, perswading also thereunto, declares the meanes how to come by the same: as *Prov.* 2. 1. 2. 3. 4. 5. And heere withall shew, 1. the easines, 2. Gods assistance, 3. his promise to helpe, 4. the excellency & good which commeth euen in vsing of the means, 5. examples of such as haue vsed the same, and 6. their happy successetherein.

Six reasons to be iudged to vse the means prescribed.

To vse exhortation, & rhetoricall amplifications.

III. Exhort heereupon, summarily repeating the reasons; enforce and enlarge some one of the waightiest, and stirre vp to the meanes, that affection may take hold, and endeuour be vsed to the thing, as well as to know the duty. This is the most speciall point: and heere in this place comes in the vse of Rhetoricke, and to serabroach all the engins of that Arte and grace in speaking, to mooue to the feruent study of any thing.

In exhorting, labour vpon affections. What Rhetoricall figures are chiefly to be vsed.

Exclamation.

The affections heere to be stirred up are foure:

Love to the thing: desire to the meanes: hope in the meanes: and ioy respecting the benefits in the end.

The figures chiefly to be vsed are these:

Exclamation: but this not too often, nor too vehement with Stentors voice: and then, when either the excellency of a thing, the greatnesse or strangenesse thereof requireth it, *Esa.* 1. 2. *Ier.* 22. 29.

Interrogation

Interrogation : made vpon occasion of time, place, and person, from the matter in hand and the reasons vsed: it is in much vse in the Scripture : it enforceth the conscience to answer: it makes the Hearers iudges of the matter, and so causeth them will they nill they, to goe on with the speaker. Interrogation.

Compellation; which is a calling vpon the Hearers, to a consideration of the thing spoken: this stirreth vp attention, and fetcheth in againe wandring thoughts. Compellation.

Obsecration; this is making of request to the Hearers, in things hardly yeelded vnto, intreating the auditory to yeeld some thing for their good: this argueth loue and humilitie; it winneth from the Hearers by meekenesse, an assent: but this is not to be vsed, but when the matter hath beene well beat vpon before, and enlarged so sufficiently, as they cannot deny so reasonable a request made so earnestly for their owne benefite. Obsecration.

Optation; when we fall to wishing, to declare our desire and good will towards them: it procureth good will. Optation.

Prosopopeia; the feigning of a person: when wee bring in dead men speaking, or our selues doe take their person vpon vs, or giue voice vnto senselesse things, as *Rom. 8.* this is very pathetical and moueth much if it be rightly handled. Prosopopeia.

Apostrophe; which is a turning of the speech suddenly to some person or thing, from that which wee speake of: it is to be vsed in some great matter, as speaking of churches calamities, we must forthwith turne our speech to Christ to respect his spouse: or speaking of mans disobedience, we might turne our speech to the earths obedience to condemne him. Apostrophe.

Lastly, **Sermocination** or **Dialogisme**: which is, when a question is made, and forthwith readily answered, as if two were talking together: this figure *S. Chrysostome* vsed much, but more *S. Augustine*: it stirres vp attention, and makes the matter manifest with delight: this our Sauour vsed, speaking to the people of *John Baptist*. Many more there are, but these are most in vse. And thus much of the vse of Instruction.

Of the vse Correctiue.

Correctiue
vse.

Whence it a-
risseth & how
to follow it.

How to
prooue a
thing to be a
sin ten waies.

To dissuade
from vice, &
how to do it.

III. Use of Doctrine is Correctiue; which is when the lesson is vsed against corruption in maners, vice and wickednesse, whether it be for omission or commission. In this the Prophets spent much, as all their writing shew, so *John Baptist*, Christ and his Apostles, as their works declare. This vse arisseth not onely from a doctrinall proposition, but by the contrarie, from the vse of instruction.

In following this; 1. plainly lay downe the fault of omission or commission: 2. if need require sometime proue it a fault, either by the definition of sinne, or by some expresse word condemning it, or a negatiue commandement forbidding, or by a dehortation, or by consequent; it being referred to some commandement negatiue, or by the contrarie, to an affirmation: from the opposite vertue, or by threats against it, or by example of some penitent person for his fall thereinto, as *Dauids* numbring of the people repented of: or els by some punishment for the offence. By these the sinne may be made manifest, if any should doubt of it, as many doe of vsury, manie of *non Residencie*, manie also of a reading Minister.

III. Dissuade from the same by reason: First, by a negatiue commandement, dehortation, the condemning of it by godly men, and heathen writers. *Secondly*, by threats temporall and eternall. *Thirdly*, the fruits thereof, and disprofit, inward and outward, publike and priuate, to a mans selfe and other. *Fourthly*, examples of punishment, in Scripture, in approoued mens writings, and of home-observed iudgements, of selfe knowledge, by true relation, and in Chronicles: the Prophets vsed to alleage iudgements in their owne nation, *Deu. 11. 2. 6. Ier. 7. 12. Deu. 24. 9. Luk. 17. 32. 1. Cor. 10. 6.* *Fifthly*, similies liuely depainting the crime, with comparison betweene it & other, to make it to appeare odious, as *Salomon* doth theft with adulterie together.

IV. Shew how to giue it ouer, and how to attaine to the contrarie vertue and goodnesse.

And heerein reprehension and reproofe, and the vse of Rhetoricke

Rhetoricke is necessarie with the figures, to make the diſtwaſion and reprehension more forcible vpon the reasons, which are also to bee enlarged and enforced vpon the offenders consciences.

The affections and effects to be wrought in the hearers are these :

I. *Shame of the fact*, by noting the filthinesse, the baseness of the thing, to such a man of those qualities, place and age: as he before such and such, in this or that place, such a time, before the holy Angels and God himselfe.

How to worke in the Hearers a shame of sin.

II. *Compunction of heart*, by shewing our ſlauerie to the Diuell, the curse of the Law, the strangenesse and greatnes of that sinne, the fiercenesse of Gods anger against sinne, in giuing the Law, in punishing, without respect, all sorts, the horror of an accusing conscience, the agonie of death, his short time of life, apt to sudden death, the terror of the last iudgement, hell fire the eternall torture.

How compunction is wrought.

III. *Louing and true compassion to themselves and others*, by shewing the escaping of these dangers, and procuring to themselves and others much good if they repent.

How to make men pitie themselves.

IV. *True repentant sorrow*, euen with teares, by vrging their miserie internall, externall, eternall; places inuited to repentance: examples of Prophets and Christ speaking with teares: examples of repentant sinners liuely brought forth: mourning and lamenting.

How to vrgerepentance.

If by these they bee not moued, then lay before them Christs dying for sinne, his agonie in the Garden, and crying vpon the crosse; his vnspeakeable loue, to bring and free vs from sinne: and lastly, the outcriings of the damned in hell, their weeping and howling, and all too late.

V. *True and reuerent feare of God*, and hatred against sinne by his threats, his holy nature, his punishments for sinne. Hatred of sinne will be wrought by considering it the greatest enemie, defacing Gods image, procuring losse, depriving men of all good, and such like.

VI. *Hope of mercy*, by Gods promise and oath, by his readinesse to forgiue, examples of forgiuenesse, &c. And

L thus

thus much also of the third vse of Doctrine, *vz. Correction.*

Of the vse Consolatorie.

Consolatorie
vse.

I V. And the last is Consolatorie, which is, when the doctrine is vsed to raise vp the Spirit with comfort, which is humbled and cast downe for sin, and to encourage such as be obedient. So did *Moses, Exo. 14. 13. Esai. 2. King. 19. 6. Zach. 8. 11. 12. 13.* Our Sauour Christ, *Iohn. 14. 1.*

How to com-
fort and
whence to
raise them vp.

The reasons of Comforts and Encouragements, particularly must be framed, according to the discomforts and discouragements: being diuers, inward, outward, publike, priuate, in bodie, in good name, goods, &c. But generally from Gods prouidence; his promises of helpe and blessings, his minaces against the enemies of the godly, his power, his constancie: from the benefits of triall: from experience of Gods former loue, and examples of patience and of deliuerances, the short abiding heere, and durablenesse of a happie estate after death. As before is requisite the vse of Rhetoricke, so heere in this place likewise. The affection to be wrought chiefly hereby, is ioyfulnesse, to be of a cheerful spirit, with patience, hope, and constancie. And thus much for these seuerall vses, wherof the first concerneth *Faith*: the second and third, *Loue and Charitie*: and last *Hope*.

What is re-
quisite for a
Minister, to
do all these
things.

By these things in this Chapter, we see what is requisite for a Minister to haue: *First*, knowledge in controuersies, what errors are held, what arguments are vsed; and how to answer them. *Secondly*, knowledge of the seuerall states of men, what dutie is to be performed, especially the most principall in euery of them; thereby to instruct euery man in the right course of his vocation. *Thirdly*, knowledge of the sinnes and corruption of that age in mens seuerall callings, to be able to lay them open, and to reprove them. *Fourthly*, and lastly, to be studied in the cases of conscience, to comfort the afflicted.

CHAP. X.

Of Application of the vſes to the Hearers.

THe vſe being made aptly, next and immediately fol-
lowes the application: which is not ſimply the vſing
of doctrines to ſeverall eſtates: for vſe and application ſo
are made almoſt one; which in nature are plainly diſtinct. What appli-
cation is, and
how it differ-
eth from vſe.
But application heere meant ſpecially is a neerer bringing
of the vſe deliuered, after a more generall ſort, in the
third perſon, as ſpoken to perſons abſent; to the time,
place, and perſons of what ſort ſoeuer then preſent: and
uttered in the ſecond perſon, or in the firſt, when the Mi-
niſter, as often the Apoſtle doth, will include himſelfe
with them.

This is lively ſet forth vnto vs in the ſpeech of *Nathan* An inſtance
of doctrine,
vſe, and ap-
plication.
and *Dauid* together: *Nathan* comes with a parable and
ſhewes thereby a thing done, which is the doctrine. *Da-
uid* hee makes an vſe thereof, and ſpeakes in the third
perſon: and *Nathan* makes application of that vſe made
from the third perſon to the ſecond, *Thou art the man*,
2. Samuel, 12. 7.

This is the Miniſters dutie, *Eſai 61. 1. Ezechiel 34.* The Miniſter
ought to
make appli-
cation.
15. 16. Luke 4. 18. Titus 2. 2. 3. 4. It was the Prophets
practiſe: *Nathan* to *Dauid*, the Prophet to *Achab*, *2.*
King. 20. verſ. 42. Our Sauour vſed it, *Matth. 15. 6.*
7. S. Peter to the Iewes, *Acts 2. verſ. 36.* And *Stephen*
to thoſe that heard him, *Acts 7. 51.* This home-ſpeak-
ing is the ſharpe edge of the ſword, the word of God;
this bringeth the vſes to their proper places, as ſalues
clapt to the ſores of ſuch patients, as Miniſters then haue
in hand. This indeed is it, which makes faithfull Mini-
ſters teaching, vnfauorie to carnall and euill men: And
by this they are ſaid to name men in the Pulpit, and gall
ſome perſonally: when no man is named: but the vſe of
correction of ſome vice is made in the ſecond perſon to the
hearers. The excellent
profit of ap-
plying.

What kinde
of applicati-
on is most
liked of the
wicked, and
what not.

This makes a great difference of mens Ministeries, why some are iudged to plaine, and other to plausible, and why some moue one way or other, to bring men to be better or worse : others onely informe but reforme not, because they speake too generally, and preach as if they meant other persons, and not their present auditors.

If they make application of vses, its but of instruction and comfort, which the wickedest man can away with. For instruction presupposeth vertue and stirs vp to good life, which the worst would gladly haue a name of ; and so for praise and reward sake, will listen to it : the other is comfort and preaching of peace ; which none will refuse. And this kinde of application is common with some, as all that consider of their courses may plainly obserue. But the application of the vse of conuincing, but especially of Reprehension and Correction, the wicked will at no hand abide, because those words sound like *Micheas* Prophecies in *Achabs* eares, neuer good. Which makes many mealie-mouthed, become so full of discretion (winding vp foule offences into seemely tearmes) as this discretion hath almost destroyed deuotion, policie hath in a maner thrust out pietie : and we see by this meanes, sinnes so reprooued continue, by such plausible preaching, vnreformed.

Application
necessarie.

Application in this sort must needes be vsed : No plaister cures when we doe but onely know it ; nor the vse when it is heard of : but the particular application to the sore doth good, and then it is felt and moueth. It is not the sight of a treasure, nor knowledge of the vse whereto it serueth, which moueth much the beholders, but if one come and tell them it is theirs, this application workes vpon affection. Some men say, that this kinde of applying is not for all auditories, because some are so wise, as they hearing the doctrine and vse, can make application thereof themselves. It is not what men can doe, but what they will doe : nor what they will doe neither, but what is our office and discharge of our dutie ; wee may not presume of other mens doings, and neglect that wee should doe by the Commandment

Obiect.

Resp.

dement of God and practise of the Prophets and Christ himselfe.

For a Minister to make application to his hearers, to do it profitably, he must *First*, preach to them from knowledge out of himselfe, feeling the corruption of nature, and being able to decipher out the old man: *Secondly*, also from the knowledge of his auditors, what errors are amongst them, what practise of vertue, what vices generally, or in particular callings, who comfortlesse or discouraged, and neede consolation: *Concionator* (saith one) *debet concionari ex praxi sua, imprimis autem auditorum*: that like a Physician skilfull of his patients disease, hee may fitly administer a right portion: or like a wise Counsellor in his Clients cause, he may give sound aduice for safetie and defence.

To haue this knowledge, it is fit for the Pastor to be resident on his charge, to conuerse familiarly with his people, seeing and obseruing them, and to haue helpe also of the house of *Cloe*: that to *Paul* may by faithfull relation, heare from others (but in this point be not light of beliefe) what by himselfe alone he can not come to vnderstand.

In application there must be had a due regard, discerning aright, to give euerie one his portion: in which that exhortation of the Apostle taketh place; *Studietis yeeld thyselfe* 2. Tim. 2. 15. *approoned of God, a workeman, not to be despised, daily diuining the word of truth.*

The ignorant and docible erroneous, must be informed in iudgement, with the spirit of discretion and meekenesse; the vertuous exhorted to constancie, and encouraged; the vitious reprov'd after the nature of the offence, and the quality of the offender.

In which point, because there are *Johns* and *Iames*, who in their zeale may forget themselves, I will deliuer a few rules for the moderation of zeale, to speake words with authority; and to keepe within compasse; that as we may not offend in plausible tearmes, to sooth vp sinners, so wish I wee should not, in sharpe and bitter reproofes without sufficient ground: Else sinne may be disgraced, and Epithets may be

giuen to the sinner, according to the transgression, without iust imputation of railing: for so wee may reade in *Esaï* and other Prophects: we haue the example of *Iohn Baptist*, yea our Sauour Christ and the Apostle to the *Galat.* 3.1.

Tit. 1. 13.
Act. 13. 10.
First be mind-
full of our
felices

I. Consider thine owne selfe apt to the like sinne, *Galat.* 6. 1. or guiltie thereof, or of some asill; that then in all thou doest speake so to them, as also to thy selfe, which will make thee moderate: yet this is true, that what a man fees to be ill in himselfe, if he be truly penitent, and would bee freed from it, the hatred to it will make him earnestly speake against that sinne when occasion is offered.

Secondly,
consider thy
person.

II. Weigh what a one thou art, yoong or old, one held illiterate, or learned, vitious or of godly life, beloued and honoured, or hated, and in contempt; for after the acceptance of the person, so are his words esteemed: youth and ignorance procure small approbation: dislike wil receiue no counsell, much lesse admit of reprehension. As thou art in estimation, so maiest thou proceed: howsoeuer, speake that which thou oughtest, and bee circumspect in the maner to speake as is meete.

Thirdly, be-
ware of par-
tiall affection.

III. Neuer speake with partiall affection against any in a spleene, euill will seldome speaks well: hate sinne and no mans person: and speake for amendment with the witnesse of thine owne conscience before God. The Pulpit is not a place, in shew to be zealous against sinne, and intend nothing but reuenge of priuate wrong from inward grudge: this is railing and abuse of the Word.

How to ma-
nifest our
loue in repre-
hensions,
without ha-
tred of the
persons.
1. Cor. 11.
1. 18.
Act 3. 17.

If a partie offend, hauing done thee wrong, being thy aduersary, and yet his sin of necessity deserues reproofe; thou maiest reprehend the crime, but beware of the least shew of priuie malice, & preuent by all means conceits thereof. In all reproofes and checkes, shew that they come of loue, and not of hatred, in this maner. *First*, by vsing before friendly appellations. *Secondly*, by praising fully the good in them worthe commendations: so doth the Apostle to the Corinthians before he reprehend them. *Thirdly*, beware in aggravating the offence, or long standing thereon: suppose the cause

cause to haue beene ignorance, and to sluffe hope of their amendment. If it be of obstinacie, note it lightly, and shew what an euill it is: but withall, if iust occasion be, suppose it growes not from the offenders disposition, wisdom, nature, & former experienced tractablenesse: but rather from some froward persons, euil counsellours: and these censure deeply, laying the sin vpon them, and in their person, condemne the trespassour thorowly; for reprehension will so be better borne with, than when its direct and plainly turned vpon a mans owne person alone. *Fourthly*, in conclusion, manifest thy dislike and grieve to bee constrained to take this course with them, and excuse thy selfe: *First*, from the necessitie of thy calling, vpon a fearefull penaltie, and the commandement binding thee thereto, *Ier.* 1. 17. *Ezech.* 33. being Gods commandement also, *Esa.* 58. 1. *Secondly*, the safety of their soules: and therefore thou doest it from loue and compassion towards them. *Thirdly*, vse louing tearmes, with milde exhortations, to heare with patience, and to iudge afterward. *Fourthly*, promise by their amendment, to giue ouer, and that it shall bee onely long of themselves, if euer the like course be taken with them any more. *Fifthly*, end with promises of Gods mercy, good acceptance with the Church, and their inward consolation, if there be any amendment. If by this meanes they take not well thy admonishments and reproofes, they are inexcusable, and thou hast wisely and faithfully discharged thy dutie to thy comfort.

Gal. 5. 10. 15.

How a Minister may allay the bitterness of his sharpe reproofes.

IV. Consider the fault committed or dutie neglected, an error or heresie maintained, the partie offending ignorant or obstinate, a publike person or priuate, &c. and accordingly proceed, as time, place, and occasion in godly wisdom shall be thought fit; offences are not equall, neither all persons alike, *Iude vers.* 22. 23. and of this speaks *S. Gregorie* in his Pastorall: *Non ea, inquit, & eadem exhortatio cunctis competit, quia nec cunctis par morum qualitas, sepe alijs officium, quæ alijs profunt, & lenis sibilus equos nutigat; catulos instigat, &c.* Those that fall of infirmity restore with the spirit of meeknesse, *Galat.* 6. 1. Speake to the elder men as

Fourthly, weigh the sin, to keepe measure in reproofe.

to Fathers, to the yoonger as to brethren: shew evidently what sinne is to all, but haue compassion to the parties, and wth patience expect their amendment, 2. *Tim.* 2. 25. 26. for priuate offences, take a priuate course: but open transgressors reprove openly, 1. *Timoth.* 5. 20. *Galath.* 2. 11. 14. yet first more generally, omitting circumstances: if this preuaile, then cease to reprehend, and blesse God for their repentance: shew some example of repentance in that kind, how acceptable it is to God, and cause of reioicing to all; but if not, then come to them more particularly by circumstances, that they may, will they nill they, take notice of whom it is spoken; but without nominating of the person, till the Churches publike censure of excommunication bee iustly pronounced against him. The obstinate being great persons, the greater they be, are the more roundly to be dealt withall. For by how much hee is mightie, by so much his sinne is the greater; the more odious to God and dangerous to other. Therefore wee reade how the men of God dealt very personally with Kings, Princes, false Prophets and Priests, as *Eliab* with *Achab*; *Elisha* with *Iehoram*; *Ieremie* with *Pashur*; *Amos* with *Amaziah*; *Iohn Baptist* with *Herod*; our Saviour with Scribes and Pharisees; *Stephen* with the high Priests and Elders; yea *S. Paul* with the Apo- ple *Peter*, and the same Apostle with *Elymas* the Sorcerer, who was reprehended vehemently, and with most bitter speeches, as could in a maner be deuised. But wicked policie holdeth this no good course now adaies: fearefull spirits dare not so discharge their duties vpon such brasen wals; because they by sin, are deeper in offence to God, and more scandalous than other. Their subiection to the Word, is example to others. Round, but wise dealing with them is terrou to others. The neglect whereof appearing to the world, and in stead thereof, fined plausible speeches to please brought in, causeth much preaching to be but performed for fashion: Religion to be held meere policy: preachers themselues to be but as other men.

Gal. 2.
Act. 13. 10.

What hurt
commeth for
want of plain
dealing wise-
ly with the
mightie.

V. And lastly in bitter reproofes (to set an edge there-
on,

on, and yet keepe thy person in authoritie, and words in regard) vse no speeches of common reuilings, but such as haue proceeded out of the mouth of God against sins and sinners in generall, or against those euils or such like offenders, as thou art speaking against, set downe in the scripture.

Fifely, to keep moderation in reprehensions attend to the words vttered.

Againe, bring in the Prophets or Apostles, speaking in their owne words: as if we would reprehend Briberie in great ones, we may say: I will not reprocue this sinne, but *Esa* he shall tell who they be, and what to be compared vnto, and so bring in his words; *Esa* 1. 23. So against wicked Shepherds, bring in *Jeremie* cap. 23. 1. 11. 14. *Lam.* 2. 24. Our Sauour against hypocrites, *Matth.* 23. and so of other sinnes: Also the sayings of ancient Fathers, as speaking for vs: which will much helpe, to make the reprehension more acceptable: and will prevent the reproch of railing and intemperancie. Wee must in this crooked generation bee as wise as Serpents; so, that we keepe the innocency of Doves.

And thus much for application: which as it is distinct from vse, so haue I seuered the precepts of both, for better vnderstanding thereof. Neuerthelesse vse and application in Preaching may be conioined in one speech: the vse being deliuered in the second person to the auditorie present as an applied vse: except it bee such an vse, as fits not to be applied at that time: Application is to be made of all such vses as serue for conuincing, correcting, instructing, and comforting the present auditorie.

How to ioine vse and application in one, and when.

CHAP. XI.

Of Preuention of Obiections.

After Application followes Preuention of Obiections: Men neuer for men are no sooner spoken vnto, but if they dislike any thing they will speake against it: if disobedient or erroneous and reprocued, they will stand vpon their defence, and will object against vs, for their waies and opinions: If but in application exhorted to good things, they haue their excuses; all which must be taken away. Thus did our Sauour Christ, as

rise vp to defend themselves against the Minister, the Minister

Why and
how to pre-
uent obiection-
ons.

Luk. 4. 23. It furthers much the matter, and cuts off the occasion of cauels. *First*, it is done either by propounding what might be said and answered, as in the place of *Luke*, our Saviour doth. *Secondly*, or else to answer an obiection which might be made closely, without mentioning of it, as the Apostle *S. Paul* doth often in his Epistles.

Three things
needfull here-
in.

In this, three things are necessarily to bee considered: *First*, when it is needfull to make obiections and to prevent them. *Secondly*, what to object and answer. *Thirdly*, how farre it is needfull to proceed herein.

When it is
needfull.

I. Its needfull, *First*, when the word of the text it selfe affords plainly an obiection of necessitie to be answered. *Secondly*, when either a doctrine gathered, causeth any, or a mans owne words, in following a matter, occasioneth an obiection, as it often may doe: and therefore great care must bee had, and we must weigh our speeches to prevent euer (if any thing slip vs, as not well or doubtfully spoken,) mens cauilling at that which we vtter. *Thirdly*, if you speake before a captious company, and that thou art perswaded such there be, who will dislike some particulars which thou art conscionably to deliuer. *Fourthly*, when a controuersie is to be handled in a learned auditory, against the common aduersarie. In which respects prevention of obiections is to be vsed.

What things
to be preven-
ted.

The obiections either openly to be made, or closely to be prevented, are such, as the omitting thereof, might occasion in thy speeches either conceit of error, some approbation of sinne, or some senselesse absurdity: also whatsoever may be a let and hindrance to the receiving of that which is taught or exhorted vnto, must by this meanes be remooued. For alwaies there must be vnderstanding to know, both what we say for and against any matter, or also what may bee said with or against, on the contrary, by any other; els the matter will not succeed so well as we would desire.

What the Pa-
stor is to con-
sider of to be
able to pre-
uent obiection-
ons.

II. Heere for the Minister, to be able to answer obiections, and to prevent what may be said, must in exhortation to vertue, consider carnall excuses and impediments which

may

may keepe men from the entertainment and practise of that vertue. In dehorting from vice, what shew of reason men make from pleasure, profit, honour, custome, and example to deteine them still therein.

In conuincing of errors what arguments the aduersaries haue, what obiections against our reasons, to answer and ouerthrow them. Lastly, in comforting, weigh what the afflicted may say, to repell comfort, whether their affliction be inward or outward; and therto answer. By this means we may become skilfull in this necessary point in preaching.

III. For the measure heerein, how farre to proceed, How farre to proceed in this matter. stands in the wisdom of the Speaker, in the knowledge of the hearers, and the necessity of the matter in hand. All matters are not alike difficult or of hard receit: neither all congregations learned, able to make obiections, or to vnderstand betwixt an obiection and an answer: and therefore lesse care of preuention is to be had and vsed amongst such in doctrinall points.

Whatsoever the matter or Auditorie is, wee are not to continue making so many obiections, as either wee can devise or finde written from other, so should wee make no end; and such a course as soone maketh doubts, as resolues them, breeding in some mens heads an humour of contradiction, and to others occasion of contention rather than to the hearers sanctification and edifying. What thou in thy wisdom shalt hold to be sufficient for the matter, convenient for the time, place and persons; so farre proceed and no further. If any be not fully satisfied, let them be intreated to enquire further in private conference. For it is not fit, yea it is very hurtfull, to make the Pulpit a place for a continuall and full handling of controuersies in a common auditory.

CHAP. XII.

Of the conclusion of the whole Sermon.

After all these followes the conclusion, and knitting vp of the point handled, and of the whole Sermon.

Note.

But in all this which I haue spoken, my meaning is not that in Preaching, a Minister, after hee bee entred vpon his text, should euer say: This is the doctrine, this is the prooffe, this is the vse: now to the reasons, now we will make application, and preuent or make obiections: which is, I confesse a plaine way, to a rude congregation, easie to bee conceiued and written of such as attend and will take the paines: but it interrupts the course of the speech, and it is too much a disjointed speech, and lesse patheticall. Therefore albeit for the vnderstanding of the things distinctly by them, I haue made seuerall Chapters, yet the Preacher, which will follow this course, may in speaking knit them all together in a continued speech after the manner of an oration, keeping the method to himselfe: passing from the doctrine to the prooffe; from the prooffe, to the vse; from the vse, to the reasons thereof; from thence to the application, and to prevention of obiections: and finally so conclude euery doctrine: and one finished, passe by transitions, vttered sometimes in one tearme, sometimes in another, to a new doctrine in like manner, and so in all to the end of the Sermon: the finall conclusion of all.

*Artis est celare
artem.*

How long
time conue-
nient ordina-
rily for a Ser-
mon.

The discom-
modity of
passing ouer
commonly
the appointed
time.

Touching the finall conclusion of the Sermon: it must be made within the compasse of the houre, or immediately after, except vpon extraordinary occasion: Neither is this to binde Gods spirit to an houre: but to follow the order of the Church, and thereupon the expectation of the hearers, and their infirmity; which who so regardeth not, knoweth not well how to keepe measure in speaking: neither hath discretion to see what is conuenient. Many for want of obseruing time, and commonly going beyond the customary space allotted thereunto, do make their labour to their daily hearers tedious, themselues to bee condemned of pride, louing to heare themselues talke, or of folly, without wit to keepe a meane, or to know that as much may be vttered in an houre, as can be of any almost rightly vnderstood and well carried away. Heereof riseth the occasion often of the contempt of some such mens endeour, this scandall also, as if the pub-
licke

The fruitfulness of this kind of teaching.

And thus much for these things concerning the severall parts of a Sermon, and of the things required of a Minister, particularly, & of them distinctly: which if we have and can thus use, wee shall proceed religiously, handle matters methodically, teach soundly, confirme beleivers, resolve them that doubt, convince gain-sayers, reprove the wicked, comfort the afflicted, prevent cauls, & every way become profitable, to Gods glorie, the hearers edification, & our owne comfort; in this great and miraculous worke of converting soules.

CHAP. XIII.

Of such things as are required of a Minister to performe the whole worke.

What things generally necessarie to a Preacher.

Hitherto hath beene deliuered what is required and to be done in severall parts. Now followes to shew what is necessary for a Preacher to have in all and every part, requisite for the well performance of the whole.

A quick apprehension.

I. Is a quick apprehension; either in premeditation or else in publike deliuerie: thereby to take what the spirit of God presently doth offer to our minds. The holy Ghost forsakes not his owne worke, neither faileth to assist a painfull Minister, but euen in his preparation is with him; and helps by affoording much in the verie speaking not before thought of. A man not slavishly bound to words, brings not all things with him into the Pulpit, that there is deliuered. The spirit in Praier helps, *Rom. 8.* so doth he in preaching; if there be a ready conceit to take it:

Heereto must bee added inuention to finde out, vnderstanding to know the thing what it is, iudgement to dispose of it, to bring euerie thing into his proper place; and prudence to discern rightly to make application, according to conuenient circumstances and occasions.

A good memorie.

II. A good memorie, firme and stable to retaine at least things newly thought vpon; which is a present memorie: without this it is impossible to become plentiful in matter, or in exhortation vehement: for in the one a briclike memo-

ric

ric will omit much, and in the other, a Minister will soone forget himselfe where he was, and of what he spake.

A perfect memory needeth no precept, happy is he that hath it: it is the storehouse to vnderstanding, and treasure of eloquence, if wit want not, nor the tongue betied: by helpe of a good memory, a man with ease may speake as much as he pleaseth, and as he is disposed also.

A weake memory needeth helpe, and thus it may bee strengthened: *First*, vnderstand well the thing to be deliue-
red; for as *S. Hierome* saith, *Qua firmiter concepimus, bene lo-*
quimur; siquidem talia in anima quasi substantiam conseruando
sunt conuersa. Things of thine owne deuising are best for
memory, and more easie to bee borne away: that which is
from other more hardly, and scarcely not at all, without the
right vnderstanding of the matter, without which a man
reaps but words, as a Parat. *Secondly*, dispose into order
and method what thou art to deliuer: an vnorderly heap-
ing vp of things together confounds memory. As memo-
ry is the maintainer of knowledge, so is method the preser-
uer of memory. *Thirdly*, write what thou wouldest speake:

1. writing confirms meditation, 2. shewes the minde to the
senses, 3. keeps things once thought of, 4. it makes thoughts
set downe, better to be iudged, either by a mans selfe, or by
another, to whom it may be imparted, for their approbati-
on or correction: *Difficile est*, saith one, *simul cogitare,*
qualiter cogiter iudicare, ex nuda mentis cogitatione. 5. It fixeth
more firmly what is thought vpon, 6. brings to a stile and
kinde of speaking, 7. it preserues a mans labours to after-
wards, to iudge how he profits, to pleasure himselfe, by per-
using againe former meditations (more easily found in wri-
ting, than called to minde) or any other by his labour, if it
be held woorth looking on. 8. It declareth his industry and
paines to speake profitably, with vnderstanding of that hee
deliuereth. 9. In writing a man loseth no thoughts, so as at
onetime, its not requisite, so exactly to remember what
he hath inuented, whilest his minde museth still vpon far-
ther matter, as hee must doe in meditating if hee set it not

How to helpe
the weaknesse
of the memo-
ry.

Of writing
Sermons, the
singular pro-
fit and anti-
quity therof.
See *Hippertus*
in his first
booke of fra-
ming Ser-
mons, cap. 6.

downe, 10. and lastly, in studie, whilest one is intent vpon a matter, often occasion is giuen of further matter, which ariseth from reading or meditation, which, by writing shall not be lost, but if it be not noted downe, it will, in following the point in hand, soone slip out of minde, and hardly be recalled, except memorie be very good, and so be forgotten.

Note.

Therefore it is good to write, and in writing to haue a void or emptie paper by, to set downe foorthwith what comes to minde, which will after fitly serue in the right place: wee see then writing by these reasons that it is exceeding profitable every way, for our selues and others: and nothing should let from this: *Sed est magni laboris, quem desides non plerumq; fugimus.* Fourthly, vse meditation seriously vpon

Attent and
serious medi-
tation, and
what therein
to be obser-
ued.
Maner.

that which thou doest purpose to speake, after it be permed. Beware heerein of a wauering minde, and by-thoughts: begin not immediately vpon wearinesse, and serious studie before, without some relaxation betweene: not sudden from one thing to another; nor vpon vehement passions, as of anger, sorrow, teare, ioy, and so foorth. Take also time for it: *Nam sicut concoctioni corporalis spatium damus & quietem: ita & meditationi mentis; que mentalis quedam concoctio est; quâ in anime nutrimentum cedit materia.* How much is sufficient to be allotted to meditation, isto be iudged from euery mans industrie, and abilitie in quicknesse of conceit, and firmenesse of memorie to retaine, which is more or lesse in euerie one. His meditation and paines must be so, as that he may preach so often as is conuenient for the people.

Time.

The time when: it is not good after meat, the vnderstanding then is dulled: and as memorie is lesse able to beare away, and minde to conceiue, so its hurtfull for the bodie, serious meditation much hindring natures worke in concoction. Secondly, it is best ouer night immediately before sleepe: and foorthwith awaking early in the morning: *aurora Musis amica*: It may be lying, sitting, standing, or walking, as a man perceiueth what is best for himselfe, and is most vsed vnto: but in walking beware of oft turning: which is hurtfull to the braine.

For

For the place, let it be solitary, lest with noise to the eares, Place.
& varietie of object to the eyes, the mind be distracted: nei-
ther let it be too darke, nor yet too light: a meane is best in
all. Some in meditating doe vse to speake and gesture; but
this is a soe wearing of the spirits, and too Histrionian like.

In thy meditation, two things are to be thought vpon: Matter.
First, the matter to be handled. Secondly, the order, how
to proceede according to this former method set downe:
doctrines with proote, vse with reasons, application with
preuention of objections, and finally the conclusion.

For words, neuer betied vnto them. *Puerile nimium est
verbulum non andere proferre, quod non adnotatur chartis, &
scriptas conciones verbatim edicere multa habent incommoda.* Discomodi-
ous to betied
to words.
It hindreth deuotion, restraineth libertie of speech, it requi-
reth much labour, and thereby makes the Ministerie irke-
some to such: neither can such speake so often as is requi-
site, and as iust occasion requireth. It possesseth a man with
feare, which confounds memorie, it curbes the good moti-
ons of the spirit, and preuents a man of the benefit of such
things, as in speaking might offer themselves to his vnder-
standing. Vpon present occasion, such an one, can neither
speake more, nor otherwise, than hee hath committed to
memorie before: a very great hurt to a mans Ministerie:
and hinderance to the couise thereof in pronuntiation also,
action, and affection. If a man feare to want words, let him
be well provided for matter, and words *non inuita sequentur*,
as one well saith.

Fistly, and lastly (if all these meanes be not sufficient to
helpe thy memorie; that so thou maiest deliuer thy minde,
both for matter, and maner, as thou wouldest, and as thou
hast set it downe without faile) add this help withall: note
the chiefe heads of thy speech briefly in a little peece of pa- No disgrace
per, a word or two for euery severall thing, *qua breuis deli-* to note the
neatio, erit memorie presens, ubi solum, si in libro repositum & the heads
or the Seims
fixam eam ad manum inter concionandum in pulcro habeam. in a little pa-
per to helpe
memorie.

If any should thinke this a disgrace, it is not vnknewne,
how both in the Vniuersitie & other places, many very lea-
ned

ned and worthy Diuines vie this helpe : either taking vp little paper bookes bound like Testaments, or the Bible with a paper fastned in it : and these no whit at all lesse esteemed. *Eras. lib. 2. de ratione Concionandi, pag. 117.* Speakes of this matter, and saith, *tutum est caput sermonis in Charta notata habere ad manum, quod in Psalmes aliquot fecisse videtur Augustinus, & haud scio* (saith he) *an in omnes, quamquam vir memoria ad prodigium usq; felici.* So as we see it is ancient and no disgrace at all. It was a common thing in *Gregories* time, out of writings to speake to the people, as *Hiperius* hath noted out of one of his Homilies vpon *Mark* 16. Its better by this meanes, to helpe defect of memory, to vtter all thy labour, and with incouragement, without feare to speake, to vrge a matter affectionately, and to prosecute things fullie, as it pleaseth thee, (knowing at hand present helpe, to keepe thee in minde, with a little glance of the eie, where thou art, and to bring thee fitly to that which doth follow ; all which benefit thou hast heereby) than knowing thy memory to be weake, presumptuously to attempt to speake without this helpe, with feare, with some discouragement, to follow largely any point ; and by forgetfulnesse to deliuer little of much, before thought vpon, or els confusedly to vtter diuers things, and impertinent withall. It is more laudable and profitable, than that conceited Arte of Memory, discommodious diuers waies, yea and wicked also ; as is prooued by the learned. Natures want must needs, and may by good meanes, bee lawfully holpen. Good gifts many haue from God, yet with some defect this way : good vnderstanding, honest hearts, seruent zeale and free libertie of speech : the benefit whereof, it were not well for the Church to lose, for so little a defect, supplied by so good meanes, which to some which write well, and haue a quicke eie to the note, is no hindrance to stay them in vtterance, but a singular encouragement, who can so speake, as if they neither had note, neither needed the same in the iudgement of the hearers.

III. With vnderstanding and memorie must be the gift
of

of utterance, the free libertie of the tongue without stammering or lipping, readily and also plainly, to deliver the conceit of the minde. This is the key to open the closet thereof, by which men may see thy apprehension, inuention, iudgement, and also discerne thy hearts affection, *ex cordis abundantia os loquitur*: words must be significant and apt for the matter in hand: and as wee must speake plainly, so properly. Albeit, as I said before, wee are not slavishly to tie our selues to words; yet may wee not neglect to speake wisely, and as it is meete, in words, phrases, commaes, and periods: varietie of things require variety of words, and that is a proper Epithet, and fit phrase for one thing, which is not meet for an other. Speake of warres like a warriour and a martiall man in his tearmes: of Ciuill gouernment like a States-man: picture out vice in his deformitie, and draw out vertue in her lively colours: vtter threats with words of terror; and the mercifull kindnes of the Lord, with alluring speeches of consolation. Be not too base; vse no foolish tearmes nor ridiculous, too meane for the matter, for feare of contempt: not scurrilous, nor railing common tearmes. These be vndecent and not beseeming the staid grauitie of Gods Ambassadors: preuent hatred. Be not too lofty in his tearmes, strange speeches, or huffing words. Beware of foolish affectation, that we blase not our pride, and our too great folly. There is a godly eloquence, approued by the Scripture: many speake well by nature, an excellent gift of God: and many by industrie attaine to commendation herein, by reading well penned works, by hearing the Sermons of such as be endued with eloquence, by conuersing and talking with those that can speake well, and putting in practise what they attaine vnto, till they come vnto an habite. No man can, neither will any wise man condemne eloquence, or forbid by any good meanes, to attaine to the gift. To speake rashly, without discretion in so holy things, is a taking Gods name in vaine. All men must order their words with discretion, much more in that place a Minister. As men write warily, so must they speake respectfully: neg-

Godly eloquence, and how to be attained vnto.

When men speake aptly and properly.

Godly eloquence approued, and how to be attained vnto.

Col. 4. 8.

lect of right speaking occasions much mistaking. It hath bred heresies; contentions haue and do grow hereby, and many mens labours are despised by neglect of this, whose paines might well be approued for the matter, and become an effectuall ministry through Gods blessing, by hauing care to speake as they ought.

Of the voice
in speaking, &
how it must
be ordered.

With the words there must be a care to the sound of the voice. The voice must be so farre lift vp, as it may alwaies be heard; but not strained aboue natures power, neither one sound thorowout, but tuneable, rising or falling as the matter requireth; sometimes more roundly, but euer distinctly, sometimes more deliberately. The voice is so to be guided as the hearers not vnderstanding the matter, may yet by the manner disceine whereabout you are: wee may not be loud where we should be low, nor speake cheerefully in lamentable matters, nor mournfully in causes of reioicing. If farther direction be herein required, let those peruse the rules given for this in learned mens labours.

A gracious
heart, and the
benefit there-
of.

IV. With the tongue must goe a *gracious sanctified heart*, the tuner of the voice, euen as a man would haue it. For a man of a gracious heart, neuer deliuereth that to another, which he feeleth not in some measure in himselfe: and as he is affected, he cannot but endeavour so to affect other with the same. He seeth other mens miseries, & speakes with compassion, he knowes the truth in himselfe, and speakes confidently, against sinne with hatred, of God with holy reuerence, of Iudgements with feare. Words from such a hart cannot be vttered, for and concerning Gods glory, but zealously to the penitent, with affection of loue, and in iofull hope of Gods promises cheerefully: to the obstinate with griefe, and sharply pronouncing against them with dreadfull threats, exhorting and encouraging the vertuous with all endeavour, carefully admonishing, and freely reprehending: yea euery way to all sorts so approuing himselfe in the sincerity of his heart, as the wicked vnreclaimable shall be bridled; many shall be wonne, and the godly shall ascribe his labours: he shall speake with authority to mens consciences,

ences, gracious words shall proceede from him, and such as heare him, by feeling the worke of the spirit shall, as it is in 1. Cor. 14. 25. fall downe in humilitie, worship God, and plainly say: *God is in him assuredly.*

V. *A comely countenance*, not lumpish, nor frowning or irefull, not light, smiling, as too full of laughter: but sober, grave and modest, framed after the godly disposition of the heart, *aque vultus ac sermo animi est index.* Comely countenance.

VI. *A reuerend gesture* of the bodie, is to bee observed. The bodie itable and right vp, as nature hath framed it. The head not wagging, the eyes moveable, and thy right hand onely as occasion shall be offered, but not alway moving. Seemely gesture.

Vnseemeliness in countenance and gesture, is to bee avoided, which deformed persons, either so by defect in nature, or by accident, cannot avoid: and therefore not so fit to be set vp in the roome of God, and to stand before the face of the Congregation, such especially as haue great blemishes in the face, which cannot bee hidden; but are great eiores to the beholders; so the huckle back, or which want an arme and such like, which cannot be hidden. These sorts must needes want countenance and gesture which no waies can bee amended, though some such be sometimes in the Ministerie, and happily blessed therein.

Yet it is not laudable that parents should of all their children thrust such into the Ministerie; as if the worst were good enough for it, and the more commonly too good: and therefore brought vp to other inferior callings.

Some there be which haue comeliness of countenance, and right proportioned of body, yet want seemely gesture: *First*, either by rash boldnesse, or an inconsiderate zeale at the beginning, and by heat of affection, which haue moued them to violent motions, as casting abroad of their armes, stoming on the Pulpit, lifting themselues vp, and againe suddenly stooping downe very vnadvisedly. *Secondly*, or by too great feare and bashfulnesse, which causeth hemmings, spitting, rubbing the browes, lifting vp of the

Vnseemely gestures, and now they be gotten, and how to be reformed.

shoulders, nodding of the head, taking often hold of the cloake or gowne, fiddling with the fingers vpon the breast, buttons, stroaking of the beard and such like toies. *Thirdly*, or els by acting vpon a stage, who cannot but shew their vaine and phantasticall motions ridiculouslly in a Pulpit which they haue vsed in prophane pastimes.

The first seeming furious, may amend by considerate deliberation. The second fearefull, by getting a godly boldnesse, considering himselfe as a speaker vnto man, from and in the roome of the Lord God Almightye. The third thra-sonicall, may amend by serious consideration of the difference of the actions.

How to pre-
uent vncom-
ly gestures
before hand.

But to preuent these, before we begin, it is good to obserue: *First*, what is comely in others, what defectiue. *Secondly*, to consider our owne wants. *Thirdly*, to haue some faithfull friend to note vs and to admonish vs, lest wee get an vse of an euill before we be aware, and so cannot amend the fault, neither as we should, nor as we would.

A godly con-
uersation.

VII. A Minister must be a good Christian in conuersation, els hardly will he be so effectual a Preacher as he ought to be. Heere I thinke not amisse to set downe the properties of a Minister of the Gospell, as the Apostle both in his Epistles to *Timothie* and *Titus* hath set downe.

The godly
vertues re-
quired in a
Minister.
Vnreproua-
ble.

I. Vnreprouable, and of vnblameable life, yea euen with those that are without, 1. *Timoth. 3. 7.* ἀνepakrῶν & τίτ. 1. 6. qui ob aliquod atrox scelus in ius vocari non potest: est verbum forense, ab a, primitiua particula, & interseritur ob sequentem vocalem euphoniae gratia, & ἐσ, in, & κλητις vocatus, non vocatus in ius, ob ὅτι κλητις, atrocem iniuriam, quale est adulterium, furtum, ebrietas, & huiusmodi; quibus criminibus Minister Euangelij omnino vacare debet. Apost. ad Tim. ἀνepakrῶν, alio vocabulo vititur, is est in quem nulla fiat iusta exceptio.

No Notice.

II. He may not be a yong scholer: he saith not, ἰνῶνις; sed νῆβωτις, nouitius: non intelligitur de iuvene, sed de eo, qui recens instituitur, & rudis est adhuc eorum, quia ad ministerium sunt necessaria: νῆβωτις, est nuper plantatus, & ecclesie infans, quales erant Catechumini; est ἀνῆκῶν, noua planta.

III. Watching

III. Watching, *ῥεγας*, is est, qui nec nimio, nec intempe- Watchfull.
sumo somno est deductus; a ῥα valde & ῥα, splendidus, vel al-
buis; foras quia albe, cit, dum semper in libris, chartis, noctu,
diu, assiduus, & accubans est.

IV. Temperate, *ῥηδαιος*, temperans, qui suos ita affectus po- Temperate.
test moderari, ut in rebus omnibus modum conseruet optime: a
ῥηδαιος; & ῥηδαιος mens. Nam qui modum vult tenere, mentem
seruare oportet, ubi et enim regis affectus, ibi mens perit, & talis
*est homo *ῥηδαιος*.*

V. Modest, *ῥηδαιος*, modestus, compositus: quidam de inter- Modest.
no cultu exponunt, & ῥηδαιος, dicunt eum esse qui de seipso sentit
conuenienter, & alios non despicit: alij de externo habitu inter-
pretantur. Apostolus, nec sordidum vult, nec indecenter vestiri
Epi, copum: a ῥηδαιος, mundus, sic dicitur ab ordine concinne di-
gesto.

VI. Harborous, *ῥηδαιος*, hospitalis, qui peregrinos & ad- Harborous.
uenas ac precipue exules propter veritatis professionem hospitio
excipit, & omnibus officiis complectitur: a ῥηδαιος, amicus, &
ῥηδαιος, hospitalitas, aut ῥηδαιος hospes: & is est qui excipit vel ex-
cipitur.

VII. Apt to teach; *ῥηδαιος*, ad docendum aptus, Osea Ability to
 4. 6. Quamuis enim pie vivere oportet pastorem, decetque se teach.
ita exercere, ut intemerata conscientia & bonis moribus sit prae-
ditus semper, quò doctrinam cohonestet in omnibus, & seipsum
recte factorum cunctis exemplum praestet: non tamen sine erudi-
tione, & alijs etiam dotibus animi ad munus peragendum neces-
sarijs; Ex honesta conuersatione idoneum esse ministrum existi-
memus? boni mores Christianum Virum, non Ministrum simpli-
ter indicant.

VIII. Gentle, *ῥηδαιος*, lenis vel mitis, is qui de iure suo Gentle.
concedit pacis causam, & qui iniurias moderate & placido animo
ferre potest: alij interpretantur sic, ῥηδαιος est equus, qui omnia
non ad summum ius exigit, neque suum pertinaciter tueretur, non
se contentiosum vlla in re praebeat; ab ῥηδαιος, de, & ῥηδαιος, cedo.

IX. Tit. 1. 8. A louer of good things and good men, *ῥηδαιος* A louer of
ῥηδαιος, rerum & virorum bonorum amans, a ῥηδαιος, amicus, vel virtue and
amator, & ῥηδαιος. virtuous
 persons.

Iust.
Holy.

XI. Righteous, *ἰσθῆς*, iustus, qui suum cuique tribuit:
XI. Holy, *ἅγιος*, pius, sanctus, qui deum timet; ab omnia, sanctus.

Continent.

XII. Continent, or temperate, *ἐγκρατής*, continence, temperance, proprie is est, qui in rem aliquam imperium habet, qui appetitum suo domino nempe rationi subicere nouit; hac virtute se opponit malis omnibus affectibus, & bonos ducit & regit: pre ceteris excellit, & summa est; ab eis, & *ἐγκρατής*, Vinco.

A bold and
constant pro-
fessor.

XIII. A salt holder of the truth, *ἡ ἀληθεία*, tenax, solitius, qui tenax est si levis illius sermonis, qui ad doctrinam facit, ut Apostolus ait, lit. 1. 9. ab eum, coram, aduersum, & *ἡ ἀληθεία*, habeo. Atque hactenus de virtutibus singulis, quas omnes in Evangelij pastore requirit Apostolus.

The vices to
be avoided.

Now for the vices which he ought to bee cleere from:
For he must be as ye haue heard, vncproucable,
especially of these.

Frowardnes.

I. Not froward, *ἀνιδέως*, non sibi pertinaciter placens, qui suam duntaxat in opinionibus approbare solet; aliorum omnium sententiam contemnere; sua persona, in iudicio, moribus contentus: hinc fit, ut interpretes varie hanc vocem exponunt, *ἀνιδέως*, superbus, audax, praesumptus, pertinax, inobediens, iracundus, asper moribus, & difficili quadam natura implacabilis, qua omnia optime istius modi quae trahunt: ab eis, & ipse, & *ἀνιδέως*, placeo, nam sibi ipsi placet; maior est de stulto spes, quam de hoc, Prou. 26. 12. va illi, qui sibi sapiens videtur, & suo iudicio prudens, Eccl. 5. 22.

Couetousnes.

II. Not couetous, *ἀνιδέως*, non avarus, pecunie cupidus: ab eis, prima particula, & *ἐχθρός*, amicus, & *ἀνιδέως*, argenti; hoc autem ab *ἀνιδέως*, albus, & *ἐχθρός*, faciens. Nummus enim avaro est apectu pulcher, & fructum instar sui dulcis; Cuius sordidus esse vel intemiu, vel admirationis satiatum de cedat nunquam, aut le inhians exolvere nequit.

Greedinesse
of aine.

III. Not giuen to filth: Inere, *ἀνιδέως*, non turpem questum faciens: ab eis, *ἐχθρός*, turpe, oblectum, & *ἀνιδέως*, lucrum. Cogitatio Mundi, non erit in terra, terrestriacurare non debet Phil. 1. 19.

Excesse in

IV. Not giuen to Wine, *ἀνιδέως*, non vinum quasi *ἡ ἀληθεία*.

affidens, non sectator vini, vinosus, vinolentus. Hic per vinum drinking and eating.
intelligitur omne genus potus inebriantis, vinum ipsum, & metum,
cervisia. Et ij adeo dicuntur, non qui solum belluino more in-
ebriantur, sed qui ad potandum fortes, & ad fundendum potum
robusti, qui indulgent potationi, multo vino dediti, 1. Tim. 3. 8.
ut vel nasus rubeat, vel paleseat vultus, qui oenopolium aut do-
mmum Cernisiarij frequentant, qui mane surgunt, & prorogant
ad Crepusculum usque a diluculo; qui denique redunt & pocu-
la subinde repetunt: à & ad, & in, vinum; Apud Hero-
dum capitur pro potu ex hordeo etiam confecto: αἶνιν, An-
glicè, an Ale-stake.

V. No Striker, *ὁ μάχης, pugnae, percuissor, cuius manus Fighting and quarrelling.*
non est princeps ad percutiendum: μάχης, est vir Martij caloris,
& militaris ferocia, quā nihil minus Christi sermo decet, qui
ad lites suā gravitate pacandas, quā ad ictum pugni, ne dicam
gladij insilgendum, promptiores esse debent; & τὸ μάχεται, à
percutiendo; quidam exponunt consiliatorem, iurgatorem, qui
linguā ferit.

VI. No fighter, *ἀμαχός, non litigiosus, alienus a pugna, à Contentions,*
inrgijs: Interpretes vix inter hec duo perspicuè differentiam po-
nunt: ab a primatiua particula, & μάχης, contendo, sine sit ver-
bis contentio sine pugnis: qui omne contentionum genus vitare
studet. Apostolus ad Tit. 1. vers. 7. pro ἀμαχός, dicit μὴ ὀργίλος,
non iracundus, non pronus ad iram, non bilosus, Anglicè, cho-
lericke, testie, of a hasty nature: quā animi prauitatem mul-
tis in locis libri Proverbiorum vituperat Solomon.

Thus we see how that the Minister must both bee an example of vertue and flie all vice, so the Apostle teacheth and exhorteth vnto, 1. *Timoth. 4. 12. Tit. 2. 7. 1. Peter 5. 3.*
 Heerby shall a man better vnderstand that which he speaks, *John 7. 17.* and the doctrine of truth: And to such hee hath promised to shew his will, *Amos 3. 7. Psalme 25. 8.* Such shall speake experimentally from themselves: for as one saith: *Qui pius non est, vicinque Scripturarum teneat intelligentiam, tamen interiorem sensum & experientiam verbi corde non percipit: A godly life is a Seale to sound doctrine.*

The euill
which com-
meth by a
preacher of
leaud conuer-
sation.

Common people respect more a good teachers life, then his learing, and reuerence the person, and not his preaching so much: As Herod did *John Baptist*, *Mark*. 6. 20. It adorneth the Gospell, spurreth on other, occasioneth men sensible to thinke of godlinesse, it stoppeth the slanderous mouth of the wicked: with more boldnesse also may a Minister reprove wherein hee is cleere. On the contrarie, a man of leaud conuersation, occasioneth scandall, he is not woorthy to stand in the roome of the holy God. Such God is displeased with highly, *Psal*. 50. 17. they cause his name to bee blasphemed, *Rom*. 2. and his worship to be abhorred, *1. Sam*. 2. 17. The Preaching of Gods word, the Lords ordinance, to bee nothing accounted of. They dare not reprove sinne, lest they blase their owne armes: Pray they cannot, but formally: The wicked call not vpon God, *Psal*. 14. Their words are vnprofitable, because their life is abominable.

Nam qui sana docet (saith Nazianzen) & turpiter uiuit, una manu porrigit, quod altera rapit. Chrysostome on *Matt*. 23. saith: *Doctor ecclesie bene docendo, & bene uiuendo, instruit populum, quomodo debet uiuere: Male uiuendo instruit Deum, quomodo eum debeat condemnare.*

And assuredly fearefull wrath abideth such, *Psal*. 50. 22. *Iam*. 4. 17. *Luk*. 12. 47. *1. Sam*. 2. 17. 25. who transgresse with the lanterne in their hand, and word of Reformation in their mouthes: whose sinnes therefore must be the greater, their damnation iust, and punishment the more.

VIII. And lastly, a Minister must haue a good librarie, meanes must be vsed, the helpe of the learned. Extraordinarie Reuelations are now ceased. And to make vp all, both to prouide things necessarie, to continue him in study, to encourage him in labour: He must not want sufficient maintenance. Some haue sufficient, but very many too little, caused by Sacrilegious Patrons, and other defects, begun by Antichristian practises, and stil continued by carnall hypocrites, who profess hatred against the Pope for his couetousnesse, heresie, and tyranny, and yet they cease not robbing the Church,

A good libra-
rie and good
maintenance.

Church, by their avarice, blaspheming the Gospell by their impietie: but let them looke for their deserued reward, at the hands of God in due time.

And thus much also for these Generals, which must in a Ministers calling runne euerie where thorowout, as veines in the bodie, to preserue life: he will hault if any of these be wanting.

The vnderstanding findeth, memorie reteineth, the tongue deliuereth, a zealous and gracious heart enforceth, comely gesture graceth, a good life beautifieth, a librarie furthereth, and a competent living animateth, preuents cares, and distractions of minde.

And one thus qualified is a woorthy Minister, to haue place in the Church with due regard and reuerence.

Dea. ms. D. 15.

Iudge mee rightly, if this labour like thee, so approoue of it, and I thanke thee: but if it bee not to my will, and thy contentment, know, that Bernardus non videt omnia. Doe thy endenour to performe a better worke heerein, I will acknowledge my defects, and bee thankfull for thy labours.